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AN  
ELEMENTARY  
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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NEW EDITION, THOROUGHLY CORRECTED.

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## P R E F A C E.

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866 .

# P R E F A C E

T O T H E S E C O N D E D I T I O N .

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THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.



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# ELEMENTARY HEBREW GRAMMAR.

## ORTHOGRAPHY

### § 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

*a.* For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ *k* like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׁ with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, כּ and ק by *k*, ס and שׁ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and צ require a doubled letter or two letters combined to represent them; ה is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh*; צ is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מ, נ, פ, צ (combined in the memorial word כּמנפצ *kinnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ד, ך, ם, ן, ף, or the letter closed up. ם.

#### EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—



Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za-  
yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-  
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

## § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָדַע <i>ah<sup>a</sup>hha</i> )
Palatals	ג	י	כ	ק	(גִּיכָק <i>gīkhak</i> )
Linguals	ד	ט	ל	נ	ת (דַּטְלֶנֶת <i>datleneth</i> )
Dentals	ז	ס	צ	ש	(זַסְצַשׁ <i>zastsash</i> )
Labials	ב	ו	מ	פ	(בִּמָּפָה <i>būmaph</i> )

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק		Aspirates and Mutes.
		ג	כ			
		ד	ת	ט		

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתֶּן מֹשֶׁה וְכֹלֵב (ēthān mōsheh v'khelebbh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

### § 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (עֵיֵיֵי *ehēvī*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; כֹּם קִים *kōm* or *kūm*; גֹּלָה גִּלָּה *gālā*, *gālō*, *g'lē* or *gōlē*; הַשְׁבִּינָה *ṣhūbhēnā*.

### § 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>			<i>Short Vowels.</i>			<i>Doubtful Vowels.</i>		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhā'rik	ֿ	ī or ĭ
Tsē're	ֿ	ē	Se'ghōl	ֿ	ē	Shū'rek	ֿ	} ū or ŭ
Hhō'lem	ֿ	ō	Kāmets-Hhātūph	ֿ	ō	Kib'butz	ֿ	

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ē* as in *ma*, *i* as in *machine*, *ī* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ū* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּירְפֹּשׁ, שְׂמִיר. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ת, כ, ס.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khöl, kōl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sölēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, הָרֵעַ, שָׁכָר, יָזָר, שָׁלַח, מִטְּהוּ, מִשַּׁל, יָשׁוּב.  
נִשְׂחָה, גִּשּׁוּ, שָׁרַק, \*הֶקֶד, \*עֶדֶד, אֵם, שְׁלִשָּׁם, קָמוּ.

\* Kamets-Hhatuph.

### § 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.



At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֹגֵר (not סֶגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōshet*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus בְּקֹדֶשׁ *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶ֫֫; thus יְרוֹג <i>h<sup>a</sup>rōgh</i>
		Hhātēph-Seghol ֶ֫֫֫; thus יְיֹוֹת <i>h<sup>e</sup>yōth</i> .
		Hhātēph-Kamets ֶ֫֫֫֫; thus יְחֹלִי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ץ, ן or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גִּבְיָה *gābhō<sup>a</sup>h*, לֶקֶחַ *lāka<sup>a</sup>hht*. Comp. in English *fire*, pronounced *fī<sup>r</sup>*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'näyīm, th'nū, y'dhēkhēm, h<sup>a</sup>rāghām, y'hōshū<sup>a</sup>†, \*lōh, mō†<sup>o</sup>mādh, khă<sup>a</sup>shēr, mīlhhāmōth, bh'simhhāthkhēm, lě<sup>e</sup>\*-khōl, z'bhūl, yā†<sup>a</sup>lēhū, šāmēhh, s'bhībhōthäyikh, rākī†, dh'ghāth, yēš†.

### § 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvê*, שֵׁיֿו *sēyō*, but מוֹֿט *mōt*, בֵּֿית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, הֵי *hhē*, בִּי *bī*, but הֵי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרָצָה *artsā*, but אֲרָצָהּ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֹא *lō*, בָּא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as אֶל־מִי do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus דְּבָרִי דְּבָרִי *ḏbhārāv, ʿānāv*.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶנִי , הַאֲסַפְסָף , הִלְכִּיא , יִרְאֵה , אֲוִיל , אֵין , אִישׁ<sup>2</sup> ,  
 אֵיתָן , הֵנָּה , וְ , יִישֹׁר , עָלֵי , נֶאֱמָה , עֵוֹן , לֹאמֶר , עֲלָה , תָּנֹךְ ,  
 פָּלֵי , זֶה , הִוִּי , אִסְיִרִם , רָקִיעַ , מִלְּפָה , מִלְּפָה , חָטָא , וָנָא , עֲדוּחַ  
 עֲדוּת , הִשְׁתַּחֲוֹת , בְּנֹתַי , בְּנֹתָיו .

<sup>1</sup> The Shurek is regarded as belonging to the ו , and א is quiescent. <sup>2</sup> *īsh*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ו , which has Sh'va, but to the וּ ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *mūth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתֹת , שְׁלִשִּׁם , מֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יִחַר *yīhhar*, תָּמַשׁ *tāmūsh*. מִשְׁכָּב *mūshkābh*.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, \*ābhīnū, hāṭīdhōthī, māyīm, \*āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הַקְּבִיּוֹת *h<sup>a</sup>kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדַּךְ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and



the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרִי *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָסֵד *hhas-dō*, קֹמָה *kōm'-nā*; if it be doubled by Daghesht-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יָתִיר *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּחֲרִי *tăhă-r'ghū'* and וַיְבַחֲשִׁי *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

*a.* Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֲשִׁי for וַיְבַחֲשִׁי, יְבַחֲשִׁי *y'bhă-hēl* for *y'bhăh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּחֲרִי for תַּחֲרִי *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, חָסֵד for חָסֵד, בִּדְחִי *bīdh'ghăth* for בִּדְחִי, וַיְבַחֲשִׁי for וַיְבַחֲשִׁי, קֹדְשִׁים *kō-dhăshīm* for קֹדְשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוֹ *tsil'lo*.

#### EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-<sup>\*</sup>ēl', gho-yim', bh'no-the-hēm', u-bh'<sup>\*</sup>o-ts'ro-thă'yikh,  
khu-shăn', rish-<sup>†</sup>a-thă'yim, mē'-lekh, bh'bhīṭ-nō', li-hu-dbā',  
<sup>†</sup>a<sup>\*</sup>zobh-khēm', yith-ka-<sup>†</sup>ē'-ha.

Write and divide into syllables :—

Ūmīkñēkhēm', yēsh'bhū', hūmtsāthō', yīkhrāṭēm',  
slīghyōnōth', bhě<sup>\*</sup>mūnāthō', v'lār'<sup>\*</sup>ūbhēnī', thāh<sup>\*</sup>rō'ghū,  
shōlē<sup>\*</sup>hh'.

### § 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבִירִי *dibhrē* for דְּבִירִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya<sup>a</sup>mōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֶלֶךְ *mol'khō* for מֶלֶךְ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֶלֶךְ from מֶלֶךְ, וָסֵב, לָקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרִי from שְׁמֵר, but שְׁמֵרִי not שְׁמֵרִי from שְׁמֵר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יָרֵב for יָרֵב, לָכָה for לָכָה, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יָחַן, פָּעַל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, פִּיחַ, כְּלִי, חֹהִי, but מְּוִחַ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consorant; thus instead of נִיחַ we find נִיחַ yā-nī<sup>ahh</sup> or נִיחַ yan-nī<sup>ahh</sup>.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סְחָרִי from סְחָר, נָגַל from נָגַל.

### § 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְּוִחַ *mā'veth*, דְּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, רַחֲשֹׁב *rattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (ֿ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֵרִי *bō\_hhērī*, תֹּעֲבֹדִים *tō\_ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחִי with the prefixed conjunction *vō'niyyōth*, הֶאֱנִיחָהּ with the article *hū'niyyā*; שְׁרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׁמֹרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם, מְלָכִים, דְּבָקָה, דְּבָקָה, דָּת, פָּרֶשׁ, פְּקָדָנִי, נִהְיִי, שְׂכָנָה.

Write :—

Yā'hóm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār',  
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōṭṭōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Daghēsh-lene is a point written in the letters ד ג ב כ פ ח (בְּגַד כְּפַח) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדָּהם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ, Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי כְדִמְוִיָהּ, Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene :—

Yāshabh bhāṭir ṭadh ṭōm'dhō liphnē hāṭēdhā l'mish-  
phāṭ ṭadh mōth khōhēn ghādhōl.

V'ṭāṣitā hhesed ṭal ṭabdekā kī bib'rīt \*dōnāy hēbē\*ṭā  
\*et abd'kā v' \*im bī ṭāvōn h'mītēnī v'ṭad \*ābikā lō\* t'bī\*ēnī.



§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּמָּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַּו *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְבְּרָה *inn'bhē* for וַיִּנְבְּרָה *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימוּ צְאִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְחַפּ *vay'hhaph* for וַיְחַפּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

## EXERCISE 10.

Write:—

Shibbātstā, bāṭṭābbāṭōth, dābb'rāh, \*dhābb'rā, gūlgōlto, bikkārtim, vāyyibbāk'ṭū, hāyyüllādh, tūkh'lū, ṭāsīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִיָּנִי, עָמָה, כְּרַמְלֹו, הַבְּלִילֵעַל, תִּלְבַּשְׁתָּהּ, אַתָּם, כְּתִנְחוּ,  
 חֹהָה, וַיִּגְדּוּ, מִפְּנִים, פְּנִים, לְרֹקֶה, צִיִּיתָה, הַצִּילוּ, תִּצְנֹנִי,  
 שְׂמִיעַת, כְּנִיעַת, לִחָד, גִּדְּפוּ, אוֹרֶךְ, הַטּוֹתָה, בְּמִלְכָּן, בְּשִׁקִּים,  
 אֶתְקַנֶּה, אֶתְקַבֵּץ, יִכְנֹנִי, מַעֲלָה לָהּ, הַפְּטִים, וַיִּפֹּל, פָּנִי.

### § 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Dagheshe-lene, Dagheshe-forte, or Mappik, as the case may be: הִיַּוְסָה *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadlîma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, קָדָר , קָדָר . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלָּה for מִלָּה , יָגַל for יָגַל .

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִקְדָּם , הִקְדָּם .

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הִקְדָּם . *b.* Personal terminations of verbs and the paragogic vowels הָ , הָ , and יָ , when they do not cause the rejection of the vowel previously accented, קָמָה , הִקְדָּם , but הִקְדָּם .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָמָה , מִאֲסָה , מִאֲסָה , קָל , קָלָה .

The suffix הָ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, קָדָה , קָדָה , קָדָה .

4. A consonant appended to a long final vowel draws the accent to the ultimate, קָמָה , קָמָה .

5. Appended mixed syllables always receive the accent, **מִלְכֶם, הַלְכֶם**.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, **וַיֵּאמֶר**; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, **וַיֹּאמֶר**.

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*ābhī, \*ābhīnū, \*ābhik, \*ābhōth, \*ābhōthēnū, lă\*ābhōthēhēm.

Pāḡadh' and the derived forms pāḡadhū, pāḡadhnū, pāḡadhī, p'ḡadhīv, p'ḡadhēm, yīphḡōdh, hīphḡīdh, yāphḡīdhēhū, hīthpāḡadhū, hāmmūphḡādhīm.

#### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, **קָרָא לֵיָהּ** Gen. 1 : 5.

#### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, **אָזְכִּיר, אֶזְכִּיר**; or *vice versa* upon the ultimate in place of the penult, **וַיֵּאמֶר**.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly ( - ) or ( ˘ ) to ( ˉ ) **אָמַר, אֶמַר; עָרַב, אֶרַב**.



2. Restore vowels dropped in inflection, דִּבְרֵי, דִּבְרֵי.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אֲזִי, אֲזִי.

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּעֲשֶׂה-לִּי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹף, or else receive the secondary accent Methegh, § 22, אֵין-יִרְאֶה.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yīsrā\*ēl, yāl'dhā lō, \*ēth \*ēllē, \*ēthmōkh bō, tīh'yē lī, tēn lī, sh'lōsh \*ēllē, y'bhākkēsh dāḏath, l'khā nā\*.

§ 22. *Methegh.*

1. Methegh ( - ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִהִתְכַלּוֹת, יִרְאֶה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאָמַרְי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאֶשֶׁר, יִתְחַדֵּי, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֲנֶחְמָם.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\*lōhē', lă\*dhōnēhēm', mēhāmmă†<sup>a</sup>rākhā', †āmmīnā-dhābh', bēn-hā\*āmā', bērākhnūkhēm', vāyyīr'\*ū', hān-nōgh'sīm', hā\*īshshā', mē\*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō<sup>a</sup>hh', mē†<sup>a</sup>bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יְהוָה; so the pronoun הוּא is read הוּא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; šimā k'thibh—šumā k'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsīthihā k'thibh—hātstsīthūhā k'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl k'ri; p'rāth read but not written; \*īm written but not read.



## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ a king, הַמֶּלֶךְ the king.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּד, הַמְדַּבֵּר, but הַבְּרָכָה, הַבְּתוּלָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֶשֶׁךְ, הַחֶשֶׁב, הַחֶשֶׁב, הַחֶשֶׁב but הַחֶשֶׁב, הַחֶשֶׁב.

a. The nouns אֶרֶץ earth, הַר mountain, and עַם people on receiving the article lengthen their vowels to אֶרֶץ, הַר, and הָעַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ח and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַתָּלָם, הַהָרִים, הַהָרִים, but הַהָר, הַעֵם.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go*, הֵנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הִידַעְתֶּם *do ye know?* הֵאֲלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הֵהִיְתָה *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, α, הִידַעְתֶּם not הִידַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; קִנְיָה firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפּוֹת shoulders.

<sup>1</sup> See § 25. 3, α.

Prefix He Interrogative to the following words:

אָמַר, אָנֹכִי, תְּבוּאָה, שְׂמִיר, קֶלֶךְ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֶק, לְמַעַנָּה, טוֹב, אֲמַנִּים, פְּתִיזָה, אֵל, לֵאֵל, שְׂכַחְתֶּם, תָּמוּ, בָּאֵח, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חָקֵר, רִאיוֹת, רִאיוֹת, מְכַסֶּה, אֲדַרְשׁ, בִּלְד, מַעַט, גַּם, רַב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֹאשִׁית, כָּלֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרִקְיָה for בְּרִיקְיָה; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֹכֵל; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּהַדְבָּר for בְּדָבָר, לְהַאֲרִץ for לְאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָיָה, לְאֲדֹנָיָהּ, בְּאֱלֹהִים for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but לְאָמַר, לְאָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesth-forte in the next letter, מִמֶּנָּה for מִן מֶנָּה. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִמֶּחֱוֹץ for מִן מֶחֱוֹץ, but מִמֶּאֱרֶץ, מִמֶּעֶלֶף.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, בְּיְהוָה, בְּיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֶשֶׁב, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יִבִּין, וְיָכֹחַ; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָדִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , הָאֵלִי , הַיָּדוּד , הַיָּדוּד ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets הַיָּדוּד , הַיָּדוּד .

### VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עֶרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁמֶשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

### § 29 Personal Pronouns.

1 The personal pronouns are the following, viz :

#### SINGULAR.

1. *I* אֲנִי ānōkhī', אֲנִי 'anī  
 3 { *Thou m.* אַתָּה attā'  
     { *Thou f.* אַתְּ (אַתְּ) att

3	{	<i>He</i>	הוא <i>hū</i>
		<i>She</i>	היא (היא) <i>hī</i>

## PLURAL.

1.	<i>We</i>	אֲנֵחֵנוּ 'nahh'nū,	נִחְנוּ nahh'nū,	אֲנֵנוּ 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	יְ כִי	נִי
2. {	<i>Masc.</i>	הֶ כֶּם
	<i>Fem.</i>	הָ כֶּן
3. {	<i>Masc.</i>	הוּ הֵם
	<i>Fem.</i>	הִי הֵן

3. In the first person singular יְ is used with nouns, and כִּי with verbs. The third plural forms הֵם, הֵן are used with plural nouns; הֵם, הֵן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֵם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כִּי is prolonged by the syllable מִי and מִן becomes before light suffixes מִמֶּנּוּ or מִמֶּי. The suffix הוּ preceded by ׀ is contracted to וְ e. g. בּוּ for בְּהוּ, לוּ for לְהוּ; הִי preceded by ׀ is shortened to הִי e. g. בְּהִי for בְּהִי and in like manner with the cause accent בְּהִי, 2 masc. sing. for בְּהִי.



## VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*

עִמִּי or עִמִּי with me

עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵהוּ *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אֵשֶׁר—שָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מָה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִיָּה *from what place? whence?*

### VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

*a.* All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpacl, or the Hithpacl passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpacl | הִתְקַטַּל | <i>to kill one's self.</i>          |

*a.* It is in each case the third person masculine singular of the preterite, which is given above. and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

SING. 3 masc.	קָטַל kātal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ kātal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי kātal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ kātal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָיַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

## KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבַדָּה	קָבַדְתָּ	קָבַדְתְּ	קָבַדְתִּי
PLUR.		קָבַדוּ		קָבַדְתֶּם	קָבַדְתֶּן	קָבַדְנוּ

INFINITIVE absolute קָבֹד construct קָבַד.

## KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכַלָּה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכַלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ

INFINITIVE absolute שָׁכוּל, construct שָׁכַל.



3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **ה** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **ה** in **קָטַלְתְּ** from **אַתְּ** 2 fem. sing., **תָּם** and **תֵּן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **הִי** in **קָטַלְתִּי** is by euphonic change for **הִי** from **אֲנִי** 1 pers. sing., **נוּ** in **קָטַלְנוּ** from **אַנְּנוּ** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **ה** in **קָטַלָּה** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלוּ** the sign of the plural.

#### VOCABULARY 4.

<b>גָּדַל</b> v. (fut. a) <i>to be great</i>	<b>מְאֹד</b> adv. <i>very</i>
<b>דָּבַק</b> v. (fut. a) <i>to cleave, adhere</i>	<b>מִצְוָה</b> n. f. <i>commandment</i>
<b>דֶּלֶת</b> n. f. <i>door</i>	<b>מָשַׁל</b> v. <i>to rule</i>
<b>הֶדְר</b> n. m. <i>majesty</i>	<b>נָתַן</b> v. <i>to give</i>
<b>הֵדָר</b> n. m. <i>splendor</i>	<b>סָגַר</b> v. <i>to shut</i>
<b>יָצַק</b> v. <i>to pour</i>	<b>צָדִיק</b> n. m. <i>righteousness</i>
<b>כִּי</b> conj. <i>for, because, that</i>	<b>שָׁבַת</b> v. <i>to rest, cease, keep</i>
<b>כֵּלִים</b> n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
<b>לָבַשׁ</b> or <b>לָבַשׁ</b> v. (fut. a) <i>to</i>	<b>שָׁבַת</b> n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	<b>שָׁכַן</b> v. <i>to dwell</i>
<i>with</i>	<b>שָׁמַר</b> v. <i>to keep, observe.</i>

**אֵת** is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

#### § 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.



## NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּם
INFINITIVE absolute	הִקְטִיל, construct הִקְטִיל.					

## PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
INFINITIVE absolute	קָטַל, construct קָטַל.					

## PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
INFINITIVE absolute	קָטַל, construct קָטַל.					

## VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֶרֶץ n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׂכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שָׁמֶן n. m. <i>oil</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

HIPHIIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּהּ	הִקְטַלָּהּ	הִקְטַלָּהּ	הִקְטַלָּהּ
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

בָּרַךְ v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכִית n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְצַט n. <i>a little</i> <sup>1</sup>
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

<sup>1</sup> מְצַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעֲט v. H. to make small or	שָׁבַח v. H. to cause to rest
few	or cease
קָדַשׁ v. Hith. to sanctify or	שָׁחַח v. H. to destroy
purify one's self	שָׁלַח v. P. H. to send.
קָרַב v. H. to bring near, offer	

### § 36. Kal Future, Imperative, and Participles.

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

#### IMPERATIVE.

SING. 2 masc.	קַטֵּל	k'tōl'	kill thou (m.)
2 fem.	קַטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קַטְלוּ	kit'lū'	kill ye (m.)
2 fem.	קַטְלֶנָּה	k'tōl'nā	kill ye (f.)

little or small as an adjective. Thus we may say מֵיִם מְעַט a little water, מֶצֶת מְעַט a little bread; but מֵצֵת could not be used in such phrases as a little house a little door. A different word would be required in the latter case.

## PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטְלָה	קָטְלִים	קָטְלוֹת	<i>killinḡ</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

*Passive.*

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tulīm'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבֹּד	תִּכְבֹּד	תִּכְבְּדִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּדֶנָּה	נִכְבֹּד

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבְּדִי			
			PLUR.	כְּבְּדוּ	כְּבְּדֶנָּה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הִנָּה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֲתָנָה. In the first person sing. אֶקַּטְל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

## VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דִּבֶּר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

זֶמַן n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁרִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מִ, a fragment of the indefinite pronoun מִי or מֶה

## NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלנה	תִּקְטְלוּ	תִּקְטְלנה	נִקְטְלוּ

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלנה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה or נִקְטְלָה	PLUR.	נִקְטְלִים	נִקְטְלוֹת



## PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	נִקְטֹל

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ	קְטֹלְנָה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

## PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	נִקְטֹל

## IMPERATIVE wanting.

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטֹלֶת	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

## VOCABULARY 8.

אָמַר v. K. *to say*  
 בְּרִית n. f. *covenant*  
 הִנֵּה int. *lo! behold!*  
 טוֹב adj. *good*  
 יַעֲקֹב n. m. *Jacob*  
 יְרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor*, N. *to be honored*  
 כְּבוֹד n. m. *honor*  
 כֹּהֲנִים n. m. pl. *priests*  
 כָּרַח v. K. *to cut, make a covenant*

מָנַע v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עֲלֵפָנִי in the presence of	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self take heed.</i>
עַד conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

## HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילִי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה	or	מִקְטָל	מִקְטָלָה
PLUR.	מִקְטִילִים	מִקְטִילוֹת			

## HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

## IMPERATIVE wanting.

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטָל	מִקְטָלָה	or	מִקְטָל	מִקְטָלָה
PLUR.	מִקְטָלִים	מִקְטָלוֹת			

## HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלנה	תִּתְקַטְּלוּ	תִּתְקַטְּלנה	נִתְקַטֵּל

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלנה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטֵּל	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

## VOCABULARY 9.

חֶסֶד n. m. kindness, mercy	מָלַךְ v. H. to cause to reign
יְשַׁע n. m. salvation	צָעָקָה n. f. cry
כֵּן adv. thus	שָׁכַל v. H. to be wise, act wisely
לְבַשׁ v. H. to cause to put on, to clothe	שִׂמְחָה n. f. gladness
מָטָר v. H. to cause to rain	שְׂשׂוֹן n. m. joy
מָטָר n. m. rain	שְׂאֵרִית n. f. remnant.

## § 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁבַּתִּי for הַשְׁבַּתִּי, תִּשְׁכַּנָּה for תִּשְׁכַּנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, תִּגְדְּלֶהּ.

3. Final ך is sometimes added to *ū* of the preterite, and to *ū* and *ī* of the future, e. g. *יִדְרְכֶּךָ*, *יִדְרְכֶּנּוּ*.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, *שָׁב*, *שָׁל*; and occasionally it takes a feminine ending *דְּבַקָה* for *דְּבַק*.

5. The Niphal absolute infinitive may be either *נִקְטַל* or *הִקְטַל*; *קָטַל* may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, *קָדַשׁ*, *דָּבַר* instead of *קִדְּשׁ*, *דִּבֶּר*; Pattahh also occurs in the Hithpael *הִתְקַדְּשָׁה*.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable *בָּרַח*, *הִשְׁפִּיב*.

8. Tav of the prefixed *ה* in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants *ס*, *שׁ* or *שׂ*; with *צ* the *ת* is transposed and in addition changed to *ט*; with *ד*, *ט* or *ה*, and occasionally with other letters, the *ת* is assimilated to the first radical and united with it by Daghesh-forte, *הִצְטַדַּק*, *הִקְטַחַל*, *הִדְבַּק*.

#### § 40. *Paragogic and Apocopated Future and Imperative*

1. The vowel *ה* is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, *נִתְקַדְּהָ* *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand or understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored שְׁמַרְהָ, אֲבַדְיָהָ. The Kal imperative with *ō* becomes קַטְלָה *koṭ' lā*; the Kal imperative with *ā* becomes קִבְּלָה *kibh' dhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו, *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, יִסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va Daghesth is usually omitted, וַיִּקְרָא. Before ם of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַיִּאֲרָב. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.



## VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוֹנֶת n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָּׁפֶּת n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
יָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרֵשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE

SING. 3 *fem.* הָ, becomes תָּ.

2 *masc* תָּ sometimes becomes תָּ before וֹי.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, **ה**, **כ**, and **נ** a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with **נ** of the 1 pers. suffix and **ך** of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* **הו** becomes **ו**, **יהו** becomes **י**, **יהוה** becomes **הו**, **נהו** becomes **נו**; in the *fem.* **ה** becomes **ה**, **הה** becomes **הה**, **נהה** becomes **נהה**.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite **קָטַל** assumes the following forms in combination with suffixes:—

SING.	1 com.	<b>קָטַלְנִי</b>	k'tāla'nī	he killed me
	2 masc.	<b>קָטַלְךָ</b>	k'tāl'khā	he killed thee (m.)
	2 fem.	<b>קָטַלְךְ</b>	k'tālākh'	he killed thee (f.)
	3 masc.	<b>קָטַלְהוּ</b>	k'tālā'hū	{ he killed him
		<b>קָטַלוּ</b>	k'tālō'	
	3 fem.	<b>קָטַלְהָ</b>	k'tālāh'	he killed her
PLUR.	1 com.	<b>קָטַלְנוּ</b>	k'tālā'nū	he killed us
	2 masc.	<b>קָטַלְכֶם</b>	k'tal'khem'	he killed you (m.)
	2 fem.	<b>קָטַלְכֶן</b>	k'tal'khen'	he killed you (f.)
	3 masc.	<b>קָטַלְם</b>	k'tālām'	he killed them (m.)
	3 fem.	<b>קָטַלְנָן</b>	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. **קָטַלְנִי** from **קָטַל**.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָנַר v. P. <i>to shut up</i> ; H. <i>to</i>
גָּדַל v. P. <i>to make great</i>	<i>cause to shut</i>
דָּבַק v. H. <i>to overtake</i>	סָפַר v. P. <i>to recount, tell</i>
דָּם n. m. <i>blood</i>	רָעָב n. m. <i>famine</i> .

## VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְנֶגֶד prep. <i>before, in the pre</i>
אָנוּשׁ n. m. <i>man</i>	<i>sence of</i>
אִשָּׁה n. f. <i>woman</i>	עוֹל n. m. <i>suckling, babe</i>
בְּרָכָה n. f. <i>blessing</i>	קִטֹּר v. P. <i>to crown</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דֶּרֶךְ n. m. f. <i>way</i>	צָרָה n. f. <i>trouble</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַגְלַיִם n. f. du. <i>feet</i>
זָכַר v. K. <i>to remember</i>	רַחוּם adj. <i>merciful</i>
חָלַץ v. P. <i>to deliver</i>	שָׁלְמָה n. f. <i>garment</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁבַם v. H. <i>to rise early</i>
מָשַׁל v. H. <i>to cause to rule</i>	שָׁמַע v. K. <i>to hear</i>
נָא pray, <i>I pray thee</i>	תִּפְּשׁ v. K. <i>to lay hold of, seize</i>

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or תָּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in **ים**. in nouns of both genders.

3. The plural of masculine nouns ends in **ים**., or more rarely **יך**., and that of feminine nouns in **ות**.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take **ות** in the plural, some feminines take **ים**., and some of each gender take indifferently **ים**. or **ות**.

### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

#### I. The feminine ending **ת**.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנִי	<i>second,</i>	שְׁנִית
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשֻׁשׁ	<i>triple,</i>	מְשֻׁשַׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֶּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת	אַדִּיר	<i>large</i>	אַדְרָת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֶדַת	מְשֻׁלֵּל	<i>prudent</i>	מְשֻׁלֶּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.



מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמַעַת
שִׁמְעַ <i>hearing</i> , fem.	שִׁמְעַת	מִגִּיעַ <i>touching</i> , fem.	מִגִּיעַת

II. The feminine הַ, the plural ים or וַ, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִהַ <i>high</i> , fem.	גָּבִיָּה	pl. גָּבִיִּים	f. pl. גָּבִיּוֹת
כָּתִיב <i>written</i> , fem.	כָּתִיבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים	מְלִיצִי <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דְּבָרִים	לֵב <i>heart</i> , pl.	לְבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֵנָבִים
כָּנָף <i>wing</i> , du.	כְּנָפִים	צֵלַע <i>rib</i> , pl.	צֵלָעִים

## 2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשׁוֹת
עֵץ <i>tree</i> , pl.	עֵצִים	שֵׁם <i>name</i> , pl.	שְׁמוֹת
רָבִי <i>thigh</i> , du.	רִבְלִים	כָּבֵד <i>heavy</i> , pl.	כְּבִדִּים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,



is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רַבֵּב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמִים) <i>perfect</i> , fem.	תָּמָה	pl. תָּמִים	f. pl. תָּמוֹת
קָטָן <i>small</i> , fem.	קָטָנָה	pl. קָטָנִים	f. pl. קָטָנוֹת
עֶמֶק <i>deep</i> , fem.	עֶמְקָה	pl. עֶמְקִים	f. pl. עֶמְקוֹת
גַּן (from גִּנָּן) <i>garden</i> , pl.	גַּנִּים	אֹרֶן <i>wheel</i> , pl.	אֹרְנִים
עֵז (from עִזִּז) <i>goat</i> , pl.	עִזִּים	חֲרוֹל <i>bramble</i> , pl.	חֲרוֹלִים
חֹק (from חֲקָק) <i>statute</i> , pl.	חֲקִים	לֵב (from לִבֵּב) <i>heart</i> , pl.	לִבּוֹת
אָף (for אֲנָף) <i>nose</i> , du.	אֲפִים	שֵׁן (from שִׁנָּן) <i>tooth</i> , pl.	שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מֶלֶכָה	queen,	pl. מְלָכִים	kings
סֹתֵר <i>covert</i> , fem.	סֹתֶרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> , fem.	אָמְרָה or אֲמָרָה		pl. אָמְרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בָּעֻלָּה	<i>lady</i> ,	pl. בָּעֻלִּים	lords
רֶגֶל <i>foot</i> , du.	רֶגְלִים	אָזֶן <i>ear</i> , du.	אֲזֻזִּים	
כָּרֶךְ <i>knee</i> , du.	כָּרְפִּים	קָרָן <i>horn</i> , du.	קָרְנִים or קֶרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מוֹתִים
אִיָּנָה <i>iniquity</i> , pl.	אִיָּנִים

יָוֶה <i>olive tree</i> , pl.	יֹוֹתִים
עֵיֶן <i>eye</i> , du.	עֵינִים

## 4. In a simple ultimate

(1) הָ is rejected.

רָפָה	<i>fair</i> ,	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת
עָשָׂה	<i>doing</i> ,	fem. עָשָׂה	pl. עָשִׂים	f. pl. עָשׂוֹת
מַעֲשֶׂה	<i>work</i> ,	pl. מַעֲשִׂים	קָנָה	<i>reed</i> , pl. קָנִים
מֵרָאָה	<i>appearance</i> ,	pl. מֵרָאִים	שָׂדֶה	<i>field</i> , pl. שָׂדֹת
מַחֲלָה	<i>camp</i> ,	du. מַחֲלִים	חֹזֶה	<i>seer</i> , pl. חֹזִים

(2) יִ becomes יָהּ, יִים, or יִות, יִ.

טָרִי	<i>fresh</i> ,	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted</i> ,	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew</i> ,	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island</i> ,	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine</i> , pl. פְּלִשְׁתִּים

## § 45. In Feminine Nouns.

1. Feminine nouns in הָ, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen</i> ,	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation</i> , pl. יְשׁוּעוֹת
סִתְרָה	<i>covert</i> ,	pl. סִתְרוֹת	בְּרָכָה	<i>blessing</i> , pl. בְּרָכוֹת
חֲרָפָה	<i>reproach</i> ,	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance</i> , pl. נִקְמוֹת
אִמְרָה	<i>saying</i> ,	pl. אִמְרוֹת	עֲצָה	<i>counsel</i> , pl. עֲצוֹת
חֲרָבָה	<i>desert</i> ,	pl. חֲרָבוֹת	גִּנָּה	<i>garden</i> , pl. גִּנּוֹת
בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלוֹת	אֲנָה	<i>ship</i> , pl. אֲנִיּוֹת

2. Feminine nouns in תָּ (or תִּ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תִּ had not been appended, § 44. I. 2. Nouns in יִת take יִות, and nouns in יִת take יִות,

מִשְׁמֶרֶת	(from	מִשְׁמֵר	observance,	pl.	מִשְׁמֵרוֹת
מַאֲכָלָה	(from	מַאֲכָל	knife,	pl.	מַאֲכָלוֹת
אֲדָמָה	(from	אֲדָמָה	reddish,	pl.	אֲדָמָהוֹת
מִיֻּלֶּקֶת	(from	מִיֻּלֵּק	nurse,	pl.	מִיֻּלֵּקוֹת
טָבַעַת	(from	טָבַע	ring,	pl.	טָבַעוֹת
נִגְעַת	(from	נִגַּע	touching,	pl.	נִגְעוֹת
יוֹנָקָה	(from	יוֹנֵק	sucker,	pl.	יוֹנָקוֹת
<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלָה	<i>skull,</i>	גִּלְגָּלוֹת	מוֹאבִּית	<i>Moabitess,</i>	מוֹאבִּיּוֹת
כְּתָנִית	<i>tunic,</i>	כְּתָנוֹת	מִצְרִיּוֹת	<i>Egyptian woman,</i>	מִצְרִיּוֹת
שִׁבְלֶת	<i>ear of corn,</i>	שִׁבְלִים	מַלְכוּת	<i>kingdom,</i>	מַלְכוּת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֶרֶכָה	<i>thigh,</i>	du. יֶרְכָהִים	דָּלְתָה	<i>folding-door,</i>	du. דָּלְתָיִם
שֵׁפָה	<i>lip,</i>	du. שֵׁפָהִים	עֲצָלָה	<i>sloth,</i>	du. עֲצָלָיִם
שָׁנָה	<i>year,</i>	du. שָׁנָהִים	נְחֹשֶׁת	<i>brass,</i>	du. נְחֹשֶׁתִּים

### VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מִלָּךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. II. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

### § 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine הַ becomes תַּ; the dual ים and the plural ים become יִי.

גֻּן <i>garden</i> , const.	גֻּת	חֻקִּים <i>statutes</i> , const.	חֻקִּי
מַלְכָּה <i>queen</i> , const.	מַלְכָּת	שֹׁפְטִים <i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה <i>calf</i> , const.	עֵגְלָת	רַגְלִים <i>feet</i> , const.	רַגְלֵי
בַּעֲלָה <i>lady</i> , const.	בַּעֲלָת	אָזְנִים <i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג <i>fish</i> ,		דָּג	זָקֵן <i>old</i> ,		זָקֵן
כּוֹכַב <i>star</i> ,		כּוֹכַב	חֵצֵר <i>court</i> ,		חֵצֵר
מִקְדָּשׁ <i>sanctuary</i> ,		מִקְדָּשׁ	כָּבֵד <i>heavy</i> ,		כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes יִ.

מָוֶת <i>death</i> ,	const.	מוֹת	גֵּיא <i>valley</i> ,	const.	גֵּיא
תְּוֹךְ <i>midst</i> ,	const.	תוֹךְ	בֵּית <i>house</i> ,	const.	בֵּית
קְשׁוּוֹת <i>cups</i> ,	const.	קְשׁוֹת	עֵינֹת <i>fountains</i> ,	const.	עֵינֹת
but עוֹן <i>iniquity</i> ,	const.	עוֹן	חַי <i>life</i> ,	const.	חַי



4. In a simple ultimate ה becomes ה; other vowels remain unchanged.

שׁוֹה	sheep,	const.	שׁוֹה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֵבֵא	host,	const.	צֵבֵא
מִקְנֶה	cattle,	const.	מִקְנֶה	יִרָא	fearing,	const.	יִרָא
מַעֲשֶׂה	work,	const.	מַעֲשֶׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.		absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה	
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה	
דָּבָר	word,	דָּבָר	שִׁפְתִּים	lips,	שִׁפְתִּי	
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי	
קָנָה	reed,	קָנָה	הִרְפּוֹת	reproaches,	הִרְפּוֹת	
מַלְיָץ	interpreter,	מַלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת	
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת	

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (זֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פַּרְפָּר	n. Pharpar
כָּנָה	n. f. wing	קוֹל	n. m. (זֶה) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קֹטָן	adj. (קִטְנָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (זֶה . and יָם) river		

#### § 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called



He directive or He local, שָׁמַיִם *heaven*, שְׁמַיִמָּה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּנָי , חֵיהִי Gen. i. 24 for חַיָּה , יְשׁוּעָה Ps. iii. 3 for יְשׁוּעָה .

### § 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן), Nouns of both genders and of all numbers take the form of the construct.

			suffix.	
דְּבָר	<i>word</i> ,	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words</i> ,	const. דְּבָרֵי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips</i> ,	const. שִׁפְתֵּי	שִׁפְתֵּיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips</i> ,	const. שִׁפְתוֹת	שִׁפְתוֹתֶיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing</i> ,	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings</i> ,	const. בְּרָכוֹת	בְּרָכוֹתֶיכֶם	<i>your blessings</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה is changed to הַ .

מַלְכָּה	<i>queen</i> ,	const. מַלְכַּת	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens</i> ,	const. מַלְכוֹת	suf. מַלְכָּתִי	<i>my queens</i>
בְּרָכָה	<i>blessing</i> ,	const. בְּרָכַת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings</i> ,	const. בְּרָכוֹת	suf. בְּרָכָתִי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>		
לֵב	heart,	לְבָבִים	* לְבָבִי	my heart,    לְבָבִי    my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי	my word,    דְּבָרִי    my words
שֹׁפֵט	judge,	שֹׁפְטִים	שֹׁפְטִי	my judge,    שֹׁפְטִי    my judges
מֶלֶךְ	king,	מְלָכִים		מְלָכִי    my kings.

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>	
יָדַי	hands,	יָדִי	אָזְנוֹי	ears,    אָזְנוֹי    my ears
רַגְלַי	feet,	רַגְלִי	שִׁפְתָּי	lips,    שִׁפְתָּי    my lips.

### III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		
מֶלֶךְ	king	מְלָכִי	my king,    מְלָכְךָ    your king
סֹתֵר	covert	סֹתְרִי	my covert,    סֹתְרְךָ    your covert
עֹצֵם	strength	עֹצְמִי	my strength,    עֹצְמְךָ    your strength
פֹּעַל	work	פֹּעְלִי	my work,    פֹּעְלְךָ    your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,    מִשְׁמֶרְתְּךָ    your observ.
כְּתוּנָה	tunic	כְּתוּנָתִי	my tunic,    כְּתוּנָתְךָ    your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גֶּן	garden	גְּנִים	גְּנִי	my garden,    גְּנִי    your garden
לֵב	heart	לְבוֹת	לְבִי	my heart,    לְבִי    your heart
אוֹפֵן	wheel	אוֹפְנִים	אוֹפְנִי	my wheel,    אוֹפְנִי    your wheel
חֹק	statute	חֻקִּים	חֻקִּי	my statute, but    חֻקְךָ    your statute

[§ 13. 5]

## 3. Final ה is dropped.

רֹעֶה	shepherd	suf.	רֹעִי	my shepherd,	רֹעֶה	thy shephera
מִקְנֶה	cattle	suf.	מִקְנִי	my cattle,	מִקְנֶה	thy cattle
מִטָּה	rod	suf.	מִטִּי	my rod,	מִטָּה	thy rod

## VOCABULARY 15.

אַבֵּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וֹת) soul, life
אַחֵר	prep. after	נָחַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַעֲרָה	n. f. (ים, and וֹת) pillar	שָׂרַף	v. K. to burn
דָּבָר	n. m. word	שָׁבַר	v. P. to break in pieces
זֶרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וֹת) heart	שֵׁם	n. m. (וֹת) name
מַצֵּבָה	n. f. statue		

## § 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely אִישִׁים
אִשָּׁה	woman, const.	אִשָּׁת	plur. נָשִׁים
אִמָּה	maid-servant	plur.	אִמָּהוֹת
בֵּית	house	plur.	בָּתִּים
בֶּן	son	plur.	בָּנִים
בַּת	daughter, suf.	בָּתִּי	plur. בָּנוֹת
יוֹם	day	plur.	יָמִים rarely יָמוֹת
עִיר	city	plur.	עָרִים once עִירִים
רֹאשׁ	head	plur.	רִאשִׁים

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs:—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs:—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb עָשָׂה *to do*; a Pe Guttural verb is



one which has a guttural in that place which Pe occupies in פֶּעַ, that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflection.



## VOCABULARY 16.

אָהב or אָהב v. K. (fut. a) to love	הָפֵךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	חֹזֶק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמֵן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֶּן n. m. (בָּנִים) son	עֶצֶם n. f. (יָם. and יָד) bone
	קָלָה n. f. a curse.

\* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

## VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נִמְרֵל n. m. <i>benefit</i>
גָּאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חֵלֶשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	נָאֵץ v. P. H. <i>to weary, cause to toil</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*  
 מָנַע v. N. *to be withheld*  
 עִוֵּר adj. *blind*  
 עֵינַי n. f. *eye*  
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used  
 specially of the eyes  
 פָּתַח v. N. *to be opened*  
 שָׁלַח v. K. *to send*  
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun (נ׃) Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical.

נָתַן has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*  
 דְּבַשׁ n. m. *honey*  
 חַיִּים n. m. pl. *life*  
 חֲצִי n. m. (חֲצִי) *half*  
 לָמָּה, לָמָּה *for what? why?*  
 מִּצְוָה n. m. *instruction*

מָוֶת n. m. *death*  
 נָגַד v. H. *to tell*, Ho. *to be told*  
 נֶגַשׁ v. K. N. *to approach*  
 קִטְוָה n. f. *incense*  
 רַחֲמִים n. m. pl. *mercies, com-*  
*passions.*

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבֵב, כָּב for כָּבֵב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבֵב, סָב; הָסִיב, הִסָּבֵב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghash-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָב becomes יָסָבֵב or יָסָב, and יָמַר יִמָּרֵר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָבֵב; הָסָב, הָסָבֵב (comp. קָטַל, קָטַלָּה); in the Hiphil, הִסָּבֵב, הִסָּבֵבֵב (comp. יִקְטִיל, יִקְטִילָּה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-



sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ל*, *לָבָה*, *וְלָבִי*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הָסֵב*, *הִסְבִּיתָ*; *וָסֵב*, *תִּסְבֶּינָה*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *וָסֵב*, *תִּסְבֶּנָה*.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָכַסְךָ*, *הִתְסַכְּלָל*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סוֹכַב*, *הִתְסַלֵּל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *וָסֵב*, *וְיָסֵב*; *וָסֵב*, *וְיָסֵב*.

## VOCABULARY 20.

<i>אָב</i> conj. <i>if</i>	<i>בָּעַל</i> n. m. <i>Baal, lord</i>
<i>אָרַר</i> v. K. <i>to curse</i> <i>be cursed</i>	Ho. <i>to גָּלַל</i> v. K. <i>to roll</i> <i>דָּבַק</i> v. H. <i>to crush, pulverize</i>



חָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצָּח, יִצָּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִיטִיב, יִיטְּבוּ; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, יִצָּיִט, יִצָּיִט.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, יִצָּיִט.

7. In the Hithpael the first radical is commonly Yodh but a few verbs have Vav.

הָלַךְ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אָחָב n. m. <i>Ahab</i>	
אֵיזָה adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הָלַךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפֶּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav (וֹ) and Ayin Yodh (יֹ) Verbs,*  
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמָה, where *ā* is in partial compensation for the contraction, מִיָּה for מִיָּה. Active participle קָם for קָמָה, מִיָּה for מִיָּה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקָּמוּ, נָקָם for נָקָמוּ, הִקָּם for הִקָּמוּ, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קָם, קָיָם; נָקָם, נָקָיָם, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קָם = *kāūm*, Niphal נָקָם for נָקָמוּ.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ě* (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, יָשַׁב, יֵשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיֵּשֶׁב, וַיָּשֶׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹד, or as י, e. g. קוֹם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹמִים, Pu. קוֹמִים, Hith. הִתְקוֹמִים.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלַל, Pu. כָּלַל.

## VOCABULARY 22.

אָדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אָן adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵאֵן, מֵאֵן whence?	buried
אָנָה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבוֹא) <i>to come</i> ;	קוֹם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הֵלֵךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִין v. K. <i>to lodge</i>	back
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph (לֵא) Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its כּחַ

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצֵּאתָ, except in those words which have Tsere as their proper vowel, יִרְאֶה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

אִר n. <i>Ur</i>	מִצֵּא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהֻטִים n. m. pl. <i>troughs</i>
מָלֵא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּעַל n. m. <i>Samuel</i>

### § 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נִלְוִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.



The imperatives in הֵּ.

The absolute infinitives in ה' or הֵּ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְרִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ה, עָשָׂה, which is commonly softened by an appended ה, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָהּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel ה is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגְלֶה from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֶה or יִגְלֶה from יִגְלֶה; Hiph. יִגְלֶה, יִגְלֶה from יִגְלֶה.

7. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הִגְלֶה for הִגְלֶה, הִתְגַּל for הִתְגַּלָּה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

#### VOCABULARY 24.

אֱמִינִם adv. truly, indeed

בָּנָה v. K. to build

אֵךְ כִּי how much more, or

הָיָה v. K. to be

after a negative how much less

יָרַד v. K. to go down, descend



יְרוּשָׁלַם<sup>1</sup> n. *Jerusalem*

כְּאֶשֶׁר as

כּוּל v. P. (כָּלַל) to contain

כָּלָה v. P. to complete, finish

מִטָּה n. f. bed

עָלָה v. K. to go up, H. to

bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to  
be done

צִוָּה v. P. to command

רָאָה v. K. to see, N. to be seen

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

<sup>1</sup> Pointed as though it were written יְרוּשָׁלַיִם.

## § 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָר and לָה, the ר is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

## § 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עָר verb with an עָע form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עָע or עָר modes of forming the Piel, Pual, and Hithpaël, inserting the vowel *ō* instead of the usual reduplication

שָׁלֹשׁ and שְׁלֹשׁ, Piels of יִתְגַּעְשׁוּ and יִתְגַּעְשׁוּ from גָּעַשׁ, or doubling the third radical in place of the second, e. g. רָעָן, אָמַלְל, נָאָה (= נָאָו) from נָאָה (= נָאָו), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִתְרִיחִי.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזַלְתִּי, Niphal of Hithpael נִסְרָוּ, נִכְפָּר, נִשְׁתַּחֲוֶה.

### § 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

### § 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

### VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (יָם.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִי n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֶלֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹהֶם, בֵּינוֹהֶם and בֵּינוֹהֶם.

3. The preposition אֶת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֵת, e. g. אֵתִי, אֵתְכֶם.

## SYNTAX.

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל-נְתִיבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַיָּבֵשָׁה הָיְתָה* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּתַח* *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֵכְמָה* *wisdom*. So in comparisons, *כְּבֵן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* *הַצִּילָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

### § 69. *Nouns definite without the Article*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

### § 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

### § 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify



the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה *this good land*.

## § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכֶּמֶה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִיגֵל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן; גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפָה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

## § 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. הָאַרְבָּעִים *the forty*, הַיּוֹם אַרְבָּעִים *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֵשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד-תְּשֻׁלָּה *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחִיל גְּבוּרֵי הַחִיל* *the mighty men of valor*, *אֱלִילֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

### § 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord הָיָךְ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָיָנוּ we should have been as Sodom*.

f. Optative, *לֹא־יָמָתוּ O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֻם* in order that ye might fear.
2. The present, regarded as a continuation of the past, *צָמִיתִי* I am thirsty, prop. I have been and still am thirsty.
3. General truths, embodying the experience of the past, *אֹרֶן יָדַע* knoweth his owner, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* has fallen.

### § 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
  - a. Absolute, *אֶעֱשֶׂה* I will make.
  - b. Relative to a past, *עִשָּׂא נָפַל מִכּוֹסֵהוּ* Elisha was fallen sick of his sickness, whereof *הָיָה לָמוּת* he was to die.
  - c. Conditional, *אֶדְרֹשׁ* but (if it were my case) I would seek unto God.
  - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* may all thine enemies perish; all that thou commandest us, *נַעֲשֶׂה* we will do; of the fruit *נֹאכֵל* we may eat; mine ordinances *תִּשְׁמְרוּ* ye shall keep.
  - e. Subjunctive, *לְמַעַן תְּבָרְכֶנּוּ* in order that my soul may bless thee.
2. The present, when it is conceived of as extending into the future, *וְהִנָּחִי* why weepest thou? lit. why wilt thou go on to weep?
3. General truths, which are valid for all time to come, *תְּרוֹמַם* righteousness exalteth a nation, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus *הָיָה עֹשֶׂה* Job did continually, not only that once, but thenceforward.



5. The past, in animated description, as we use the present, *then* **זָשָׁר** *sings Moses*.

6. The future is idiomatically used with **טָרָם** and **בְּטָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל־תָּרַע** *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אֲהֵב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-



ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵל.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵל.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house יָצְאוּ אֶתְהָעִיר מְלֵא הָאָנָשִׁים *was full of men, they went out (of) the city.*

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הָלַךְ אֶת־רַגְלָיו *he was diseased in his feet.*

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אוֹתוֹ אֲבָן *and they overwhelmed him with stones,* וַיִּצְרֶה אֶת־הָאָדָם עָפָר *and he formed the man of dust.*

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

### § 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ-דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹתָ תְּמוֹתָ *thou shalt surely die*.

### § 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בְּחַרְתִּיהָ, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הֵן is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

### § 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*



# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

## II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.	
Gutturals, א ה ח ע	Weak,	{ א ה ו י	Vowel-Letters
Palatals, ג י כ ק		{ א ה ח ע	Gutturals.
Linguals, ד ט ל נ ת	Medium,	{ ל מ נ ר	Liquids.
Dentals, ז ס צ ש		{ ז ס צ ש	Sibilants.
Labials, ב מ ו פ	Strong,	{ פ ב	Aspirates and Mutes.
ר shares the peculiarities of the Gutturals.		{ ק כ ג ט ת ד	

3.

Serviles אלה משה וכלב. Radicals the rest of the Alphabet.

## THE POINTS, § 4.

*Long Vowels.*

*Short Vowels.*

*Doubtful Vowels.*

Kā'mets ā ֿ	Páttahh	ǎ ֿ	Hhī'rik ֿ	ī or ĭ
Tsē're ē ֿ	Ségħōl	ě ֿ	Shū'rek ֿ	} ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph	ǒ ֿ	Kib buts ֿ	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿ; thus עֲמֹד <sup>a</sup>mōdh.  
Hhātēph-Seghol ֿ; thus אֲמֹר <sup>e</sup>mōr.  
Hhātēph-Kamets ֿ; thus אֲנִי <sup>n</sup>nī.

§ 8. Pattahh-furtive ֿ with ע, ה or ו at the end of words.

§ 12. Daghesl-lene in ב ג ד פ כ ה removes aspiration.

§ 13. Daghesl-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghesl-lene, Daghesl-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

### III. THE ACCENTS, § 46.

#### DISJUNCTIVES.

##### CLASS I. *Emperors.*

1. Sillāk	( ı )	סִלְלָק
2. Athnāhh	( א )	אַתְנָה

##### CLASS II. *Kings.*

3. S'gholta	( א̇ )	סִגְלֹתָּא <i>postp.</i>
4. Zakēph Kāton	( ˆ )	זַכְּפָה קָטוֹן
5. Zakēph Gādhōl	( ˆ )	זַכְּפָה גָּדוֹל
6. Tiphhha	( ˆ )	טִפְחָא

##### CLASS III. *Dukes.*

7. R'bhī <sup>a</sup>	( ˆ )	רְבִיז
8. Shalsheleth	( ˆ )	שַׁלְשֵׁלֶת
9. Zarka	( ∞ )	זַרְקָא <i>postp.</i>
10. Pashta	( ˆ )	פַּשְׁטָא <i>postp.</i>
11. Y'thīb̄h	( < )	יְתִיב <i>prep.</i>
12. T'bhIr	( ˆ )	תְּבִיר

##### CLASS IV. *Counts.*

13. Pāzer	( ˆ )	פֶּזֶר
14. Karnē Phārā	( ˆ )	כַּרְנֵי פֶרָא
15. T'lishā Gh'dhola	( ˆ )	תְּלִישָׁא גְדוּלָּה <i>prep.</i>
16. Geresh	( ˆ )	גֶּרֶשׁ
17. G'rāshayin.	( ˆ )	גֶּרְשָׁיִם
18. P'sīk	( ı )	פְּסִיק

#### CONJUNCTIVES. *Servants.*

19. Merka	( , )	מֶרְכָּא
20. Mūnāl̄h	( ˆ )	מוֹנָה
21. Merka Kh'phūla	( ˆ )	מֶרְכָּא כְּפֻלָּה
22. Mahpak̄h	( < )	מַחְפָּק
23. Dargā	( , )	דַּרְגָּא
24. Kadhma	( ˆ )	קַדְמָא
25. Yerahh ben Yōmo	( ˆ )	יְרַח בְּנֵי יוֹמוֹ
26. T'lishā K'tannā	( ˆ )	תְּלִישָׁא קְטַנָּה <i>postp.</i>

# IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בּ	כּ	לּ	וּ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

\* Also before the labials בּ, כּ, and ע, but וּ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

## THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֵה.

Before strong consonants,	מִן	מֵה	מִי	מֵי*
Before vowelless consonants and strong gutturals,	מִן	מֵה	מִי	מֵי
Before weak gutturals,	מִן	מֵה	מִי	מֵי
Before gutturals with Kamets,	מִן	מֵה	מִי	מֵי

\* But with a disjunctive accent commonly מֵה.

## INSEPARABLE PREPOSITIONS WITH SUFFIXES.

### SINGULAR.

1 c.	בִּי	לִי	כִּי	מִי, מֵי, מִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	כְּךָ	מִיְכָךְ, מֵיְכָךְ
2 f.	בְּךָ	לְךָ	—	מִיְכָךְ
3 m.	בּוֹ	לוֹ	כִּי	מִיְכָהוּ, מֵיְכָהוּ, מִיְכָהוּ
3 f.	בָּהּ	לָהּ	כִּי	מִיְכָהּ

### PLURAL.

1 c.	בָּנוּ	לָנוּ	כָּנוּ	מִיָּנֹכְנוּ
2 m.	בָּכֶם	לָכֶם	כָּכֶם, כְּכֶם	מִיָּנֹכֶם
2 f.	בָּכֶן	לָכֶן	—	מִיָּנֹכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	כָּהֶם, כְּהֶם	מִיָּנֹכֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּנֹכֶן

# V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנִּי	We	אֲנֵנוּ, אַנְנוּ, אַנִּי	
2.	Thou <i>m.</i>	אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f.</i>	אַתָּ, אַתִּי	Ye <i>f.</i>	אַתֶּן, אַתֶּה	
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵנָּ	

## SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, נִי	נִי	נִי	נִי	(נִי)	נִי	נִי
<i>pl.</i>	נוּ	נוּ	נוּ	נוּ	נוּ	נוּ (נוּ)	נוּ
2 <i>m.</i>	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ
<i>pl.</i>	כֶּם					כֶּם	יְכֶם
2 <i>f.</i>	הָ (כִּי) הָ	הָ, הָ, הָ				הָ	יְהָ
<i>pl.</i>	כֶּן					כֶּן	יְכֶן
3 <i>m.</i>	הוּ (הוּ)	הוּ, הוּ, הוּ	הוּ	הוּ	(הוּ)	הוּ (הוּ, הוּ)	הוּ (הוּ, הוּ)
<i>pl.</i>	ם (מוֹ)	ם, ׀, ׀	ם	ם		ם	יְהֶם (יְמוֹ)
3 <i>f.</i>	הָ	הָ, הָ, הָ	הָ	הָ		הָ	יְהָ
<i>pl.</i>	ן (נָה)	ן, ׀, ׀	ן	ן		ן	יְהָן

## DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹאת)	זֶה, זֹאת <i>this.</i>
PLUR. אֵלֶּה, אֵלֶּה		<i>these.</i>

## RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

## INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מָה *what?* or *whatever.*

## VERBS.—THEIR SPECIES, §§ 31, 32.

- Simple act. Kal קָטַל *to kill.*
- “ pass. Niphal נִקְטַל *to be killed.*
- Intensive act. Piël קָטַל *to kill many or to massacre*
- “ pass. Pual קָטַל *to be massacred.*
- Causative act. Hiphil הִקְטִיל *to cause to kill.*
- “ pass. Hophal הִקְטַל *to be caused to kill.*
- Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*



# VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלְנָה	הִקְטֹלְנָה	קָטְלְנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

HIPHIL.	HOPHAL.	HI'PHAL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָה	שָׁכְלָה
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	קָטַדְתָּן	(שָׁכַלְתָּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	קָטַדְנוּ	שָׁכַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטְדוּ	שָׁכְלוּ
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשָּׁכַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִידִי	תִּשָּׁכְלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִשָּׁכַל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִידוּ	יִשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְלְנָהּ
תִּקְטִילֶנּוּ	תִּקְטִילֶנּוּ	תִּתְקַטְּלֶנּוּ	תִּקְטִידוּ	תִּשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשָּׁכַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטַדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטַדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

# VII. PARADIGM OF THE PERFECT

## SINGULAR.

1 com.      2 masc.      2 fem.      3 masc.      3 fem.

### KAL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
3 fem.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
2 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
2 fem.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
1 com.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
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### FUTURE.

SING. 3 masc.	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתֶּם	יִקְטַלְתֶּן
PLUR. 3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

### IMPERATIVE.

SING. 2 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
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### PIEL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
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### HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְתִּי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּם	הִקְטַלְתֶּן
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VERBS WITH SUFFIXES, § 42.

1 com.	P L U R A L .			
	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	—	—	קטלתם	קטלתן
קטלתינו	—	—	קטלתים	קטלתין
—	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	—	—	קטלתם	קטלתן
—	קטלנוכם	קטלנוכן	קטלנום	קטלנון
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יִקְטֹלֵנוּ } יִקְטֹלֵנוּ } יִקְטֹלֵנוּ }	יִקְטֹלֵכֶם	יִקְטֹלֵכֶן	יִקְטֹלֵם	יִקְטֹלֵן
יִקְטֹלֵנוּ	יִקְטֹלֵכֶם	יִקְטֹלֵכֶן	יִקְטֹלֵם	יִקְטֹלֵן
קטלנו	—	—	קטלם	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הִקְטִילֵנוּ	הִקְטִילֵכֶם	הִקְטִילֵכֶן	הִקְטִילֵם	הִקְטִילֵן



# VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	∞ FUT.
<b>PRET.</b> 3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	אֵכָל
<b>Plur.</b> 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	תֵּאָכְלוּ
					נֹאכַל
<b>INFIN.</b> <i>Absol.</i>	עָמֹד	הָעָמֹד	הָעָמֹד	הָעָמֹד	
<i>Constr.</i>	עָמֹד	הָעָמֹד	הָעָמֹד	הָעָמֹד	KAL (fut. a.)
<b>FUT.</b> 3 m.	יֵעָמַד	יֵעָמַד	יֵעָמַד	יֵעָמַד	יִחַזֵּק
3 f.	תֵּעָמַד	תֵּעָמַד	תֵּעָמַד	תֵּעָמַד	תִּחַזֵּק
2 m.	תֵּעָמַד	תֵּעָמַד	תֵּעָמַד	תֵּעָמַד	תִּחַזֵּק
2 f.	תֵּעָמְדִי	תֵּעָמְדִי	תֵּעָמְדִי	תֵּעָמְדִי	תִּחַזְּקִי
1 c.	אֵעָמַד	אֵעָמַד	אֵעָמַד	אֵעָמַד	אִחַזֵּק
<b>Plur.</b> 3 m.	יֵעָמְדוּ	יֵעָמְדוּ	יֵעָמְדוּ	יֵעָמְדוּ	יִחַזְּקוּ
3 f.	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תִּחַזְּקְנָה
2 m.	תֵּעָמְדוּ	תֵּעָמְדוּ	תֵּעָמְדוּ	תֵּעָמְדוּ	תִּחַזְּקוּ
2 f.	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תֵּעָמְדְנָה	תִּחַזְּקְנָה
1 c.	נֵעָמַד	נֵעָמַד	נֵעָמַד	נֵעָמַד	נִחַזֵּק
<b>IMPER.</b> 2 m	עָמֹד	הָעָמֹד	הָעָמֹד		חִזֵּק
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting	חִזְּקִי
<b>Plur.</b> 2 m	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		חִזְּקוּ
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה		חִזְּקְנָה
<b>PART.</b> <i>Act.</i>	עָמֵד		מֵעָמֵד		
<i>Pass.</i>	עָמֹד	נִעְמָד		מֵעָמֹד	



# IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<b>PRET.</b> 3 <i>m.</i>	בָּאֵל	נִבָּאֵל	בִּאֵל	בָּאֵל	הִתְבָּאֵל
3 <i>f.</i>	בִּיבְּלָהּ	נִבְּבְּלָהּ	בִּיבְּלָהּ	בִּיבְּלָהּ	הִתְבְּבְּלָהּ
2 <i>m.</i>	בִּאֲלָתָּה	נִבְּאֲלָתָּה	בִּאֲלָתָּה	בִּאֲלָתָּה	הִתְבְּאֲלָתָּה
2 <i>f.</i>	בִּאֲלָתְךָ	נִבְּאֲלָתְךָ	בִּאֲלָתְךָ	בִּאֲלָתְךָ	הִתְבְּאֲלָתְךָ
1 <i>c.</i>	בִּאֲלָתִּי	נִבְּאֲלָתִּי	בִּאֲלָתִּי	בִּאֲלָתִּי	הִתְבְּאֲלָתִּי
<i>Plur.</i> 3 <i>c.</i>	בִּיבְּלֵנוּ	נִבְּבְּלֵנוּ	בִּיבְּלֵנוּ	בִּיבְּלֵנוּ	הִתְבְּבְּלֵנוּ
2 <i>m.</i>	בִּאֲלָתֵּם	נִבְּאֲלָתֵּם	בִּאֲלָתֵּם	בִּאֲלָתֵּם	הִתְבְּאֲלָתֵּם
2 <i>f.</i>	בִּאֲלָתֵיכֶם	נִבְּאֲלָתֵיכֶם	בִּאֲלָתֵיכֶם	בִּאֲלָתֵיכֶם	הִתְבְּאֲלָתֵיכֶם
1 <i>c.</i>	בִּאֲלָנוּ	נִבְּאֲלָנוּ	בִּאֲלָנוּ	בִּאֲלָנוּ	הִתְבְּאֲלָנוּ
<b>INFIN.</b> <i>Absol.</i>	בִּאֹר	הִבְּאֵל	בִּאֵל		
<i>Constr.</i>	בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
<b>FUT.</b> 3 <i>m.</i>	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִתְבָּאֵל
3 <i>f.</i>	תִּבְּבְּלָהּ	תִּבְּבְּלָהּ	תִּבְּבְּלָהּ	תִּבְּבְּלָהּ	תִּתְבְּבְּלָהּ
2 <i>m.</i>	תִּבְּאֲלָתָּה	תִּבְּבְּאֲלָתָּה	תִּבְּבְּאֲלָתָּה	תִּבְּבְּאֲלָתָּה	תִּתְבְּבְּאֲלָתָּה
2 <i>f.</i>	תִּבְּאֲלָתְךָ	תִּבְּבְּאֲלָתְךָ	תִּבְּבְּאֲלָתְךָ	תִּבְּבְּאֲלָתְךָ	תִּתְבְּבְּאֲלָתְךָ
1 <i>c.</i>	אִבְּאֵל	אִבְּאֵל	אִבְּאֵל	אִבְּאֵל	אִתְבָּאֵל
<i>Plur.</i> 3 <i>m.</i>	יִבְּבְּלֵנוּ	יִבְּבְּלֵנוּ	יִבְּבְּלֵנוּ	יִבְּבְּלֵנוּ	יִתְבְּבְּלֵנוּ
3 <i>f.</i>	תִּבְּבְּלֵנָהּ	תִּבְּבְּלֵנָהּ	תִּבְּבְּלֵנָהּ	תִּבְּבְּלֵנָהּ	תִּתְבְּבְּלֵנָהּ
2 <i>m.</i>	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּתְבְּבְּלֵיכֶם
2 <i>f.</i>	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּבְּבְּלֵיכֶם	תִּתְבְּבְּלֵיכֶם
1 <i>c.</i>	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִתְבָּאֵל
<b>IMPER.</b> 2 <i>m.</i>	בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
2 <i>f.</i>	בִּיבְּלִי	הִבְּבְּלִי	בִּיבְּלִי	wanting	הִתְבְּבְּלִי
<i>Plur.</i> 2 <i>m.</i>	בִּיבְּלֵי	הִבְּבְּלֵי	בִּיבְּלֵי		הִתְבְּבְּלֵי
2 <i>f.</i>	בִּאֲלֵנָהּ	הִבְּאֲלֵנָהּ	בִּאֲלֵנָהּ		הִתְבְּאֲלֵנָהּ
<b>PART. Act.</b>	בִּיֵּאֵל		מִבְּאֵל		מִתְבָּאֵל
<i>Pass.</i>	בִּאֹר	נִבְּאֵל		מִבְּאֵל	

# X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHFAEL.
<b>PRET.</b> 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<b>Plur.</b> 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
<b>INFIN.</b> <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
<b>FUT.</b> 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
<b>Plur.</b> 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
<b>IMPER.</b> 2 <i>m.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלְחִי	הִשְׁלְחִי	שְׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלְּחִי
<b>Plur.</b> 2 <i>m.</i>	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
<b>PART.</b> <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שְׁלֹוֹת	נִשְׁלָח			

# XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<b>PRET.</b> 3 <i>m.</i>	נָכַשׁ	נִכַּשׁ	הִכָּשִׁי	הֻכָּשׁ	נָכַח
3 <i>f.</i>	נִכַּשְׁתָּ	נִכַּשְׁתָּ	הִכָּשִׁיתָ	הֻכָּשִׁיתָ	נָכַחְתָּ
2 <i>m.</i>	נָכַשְׁתָּ	נִכַּשְׁתָּ	הִכָּשִׁיתָ	הֻכָּשִׁיתָ	נָכַחְתָּ
2 <i>f.</i>	נָכַשְׁתְּ	נִכַּשְׁתְּ	הִכָּשִׁיתְּ	הֻכָּשִׁיתְּ	נָכַחְתְּ
1 <i>c.</i>	נָכַשְׁתִּי	נִכַּשְׁתִּי	הִכָּשִׁיתִי	הֻכָּשִׁיתִי	נָכַחְתִּי
<i>Plur.</i> 3 <i>c.</i>	נִכַּשְׁוּ	נִכַּשְׁוּ	הִכָּשִׁיחוּ	הֻכָּשִׁיחוּ	נָכַחוּ
2 <i>m.</i>	נִכַּשְׁתֶּם	נִכַּשְׁתֶּם	הִכָּשִׁיתֶם	הֻכָּשִׁיתֶם	נָכַחְתֶּם
2 <i>f.</i>	נִכַּשְׁתֶּן	נִכַּשְׁתֶּן	הִכָּשִׁיתֶן	הֻכָּשִׁיתֶן	נָכַחְתֶּן
1 <i>c.</i>	נִכַּשְׁנוּ	נִכַּשְׁנוּ	הִכָּשִׁינוּ	הֻכָּשִׁינוּ	נָכַחוּ
<b>INFIN.</b> <i>Absol.</i>	נִכְשׁוֹת	הִכָּשׁוֹת	הִכָּשׁוֹת	הֻכָּשׁוֹת	נִכְחוֹת
<i>Constr.</i>	נִכְשׁוֹת	הִכָּשׁוֹת	הִכָּשׁוֹת	הֻכָּשׁוֹת	נִכְחוֹת
<b>FUT.</b> 3 <i>m.</i>	יִכָּשׁ	יִכָּשׁ	יִכָּשִׁי	יִכָּשׁ	יִכָּח
3 <i>f.</i>	תִּכָּשׁ	תִּכָּשׁ	תִּכָּשִׁי	תִּכָּשׁ	תִּכָּח
2 <i>m.</i>	תִּכָּשׁ	תִּכָּשׁ	תִּכָּשִׁי	תִּכָּשׁ	תִּכָּח
2 <i>f.</i>	תִּכָּשִׁי	תִּכָּשִׁי	תִּכָּשִׁי	תִּכָּשִׁי	תִּכָּחִי
1 <i>c.</i>	אִכָּשׁ	אִכָּשׁ	אִכָּשִׁי	אִכָּשׁ	אִכָּח
<i>Plur.</i> 3 <i>m.</i>	יִכָּשׁוּ	יִכָּשׁוּ	יִכָּשִׁיחוּ	יִכָּשׁוּ	יִכָּחוּ
3 <i>f.</i>	תִּכָּשְׁנָה	תִּכָּשְׁנָה	תִּכָּשִׁינָה	תִּכָּשְׁנָה	(תִּכָּחְנָה)
2 <i>m.</i>	תִּכָּשְׁוּ	תִּכָּשְׁוּ	תִּכָּשִׁיחוּ	תִּכָּשְׁוּ	תִּכָּחוּ
2 <i>f.</i>	תִּכָּשְׁנָה	תִּכָּשְׁנָה	תִּכָּשִׁינָה	תִּכָּשְׁנָה	(תִּכָּחְנָה)
1 <i>c.</i>	נִכָּשׁ	נִכָּשׁ	נִכָּשִׁי	נִכָּשׁ	נִכָּח
<b>IMPER.</b> 2 <i>m.</i>	כָּשׁ	הִכָּשׁ	הִכָּשׁ		כָּח
2 <i>f.</i>	כָּשִׁי	הִכָּשִׁי	הִכָּשִׁי	wanting	כָּחִי
<i>Plur.</i> 2 <i>m.</i>	כָּשׁוּ	הִכָּשׁוּ	הִכָּשִׁיחוּ		כָּחוּ
2 <i>f.</i>	כָּשְׁנָה	הִכָּשְׁנָה	הִכָּשִׁינָה		(כָּחְנָה)
<b>PART. Act.</b>	כֹּכֵשׁ		מִכָּשִׁי		נִכָּח
<i>Pass.</i>	כֹּכֵשׁ	כֹּכֵשׁ		מִכָּשׁ	נִכָּחוּ

# XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְּבָה	סָבָה	נָסְּבָה	סִיבְּבָה
2 m.	(סָבַבְתָּ)	סָבֹותָ	נָסַבֹותָ	סִיבַבְתָּ
2 f.	(סָבַבְתְּ)	סָבֹות	נָסַבֹות	סִיבַבְתְּ
1 c.	סָבַבְתִּי	סָבֹותִי	נָסַבֹותִי	סִיבַבְתִּי
Plur. 3 c.	סָבְּבוּ	סָבוּ	נָסְּבוּ	סִיבְּבוּ
2 m.	(סָבַבְתֶּם)	סָבוּתֶם	נָסַבְתֶּם	סִיבַבְתֶּם
2 f.	(סָבַבְתֶּן)	סָבוּתֶן	נָסַבְתֶּן	סִיבַבְתֶּן
1 c.	סָבַבְנוּ	סָבוּנוּ	נָסַבְנוּ	סִיבַבְנוּ
INFIN. Absol.	סָבוּב	סָב	הִסָּב	סִיבַב
Constr.	סָבֵב	סָב	הִסָּב	סִיבַב
FUT. 3 m.	יָסֵב	יָסֵב	יָסֵב	יִסְיַב
3 f.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְיַב
2 m.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְיַב
2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תִּסְיַבִּי
1 c.	אָסֵב	אָסֵב	אָסֵב	אִסְיַב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְיַבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְיַבְנָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְיַבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְיַבְנָה
1 c.	נָסֵב	נָסֵב	נָסֵב	נִסְיַב
IMPER. 2 m.	סָב		הִסָּב	סִיבַב
2 f.	סָבִי		הִסָּבִי	סִיבְּבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִיבְּבוּ
2 f.	סָבִינָה		הִסָּבִינָה	סִיבְּבִינָה
PART. Act.	סָבֵב			מְסִיבֵב
Pass.	סָבוּב		נָסֵב	



# DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתַּוְּבָב	סָבַסָּב
הִסָּבָה	הוּסָבָה	הִסְתַּוְּבָבָה	סָבַסָּבָה
הִסְבֹּת		הִסְתַּוְּבָבְתָּ	סָבַסָּבְתָּ
הִסְבֹּת		הִסְתַּוְּבָבְתָּ	סָבַסָּבְתָּ
הִסְבֹּתִי		הִסְתַּוְּבָבְתִּי	סָבַסָּבְתִּי
הִסְבּוּ	הוּסְבּוּ	הִסְתַּוְּבָבוּ	סָבַסָּבוּ
הִסְבֹּתָם		הִסְתַּוְּבָבְתָּם	סָבַסָּבְתָּם
הִסְבֹּתָן		הִסְתַּוְּבָבְתָּן	סָבַסָּבְתָּן
הִסְבִּינוּ		הִסְתַּוְּבָבְנוּ	סָבַסָּבְנוּ
הִסָּב			סָבַסָּב
הִסָּב		הִסְתַּוְּבָב	סָבַסָּב
יָסָב	יוּסָב	יִסְתַּוְּבָב	יִסָּבַסָּב
תָּסָב	תוּסָב	תִּסְתַּוְּבָב	תִּסָּבַסָּב
תָּסָב	תוּסָב	תִּסְתַּוְּבָב	תִּסָּבַסָּב
תָּסְבִי	תוּסְבִי	תִּסְתַּוְּבָבִי	תִּסָּבַסָּבִי
אָסָב	אוּסָב	אִסְתַּוְּבָב	אִסָּבַסָּב
רָסְבוּ	רוּסְבוּ	רִסְתַּוְּבָבוּ	רִסָּבַסָּבוּ
תָּסְבִינָה		תִּסְתַּוְּבָבְנָה	תִּסָּבַסָּבְנָה
תָּסְבוּ	תוּסְבוּ	תִּסְתַּוְּבָבוּ	תִּסָּבַסָּבוּ
תָּסְבִינָה		תִּסְתַּוְּבָבְנָה	תִּסָּבַסָּבְנָה
נָסָב	נוּסָב	נִסְתַּוְּבָב	נִסָּבַסָּב
הִסָּב		הִסְתַּוְּבָב	סָבַסָּב
הִסְבִּי	wanting	הִסְתַּוְּבָבִי	סָבַסָּבִי
הִסְבּוּ		הִסְתַּוְּבָבוּ	סָבַסָּבוּ
הִסְבִּינָה		הִסְתַּוְּבָבְנָה	סָבַסָּבְנָה
מִסָּב		מִסְתַּוְּבָב	מִסָּבַסָּב
	מוּסָב		



# XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קִיַּם	קִיַּם
3 f.	קָמָה	נָקְמָה	קִיַּמָה	קִיַּמָה
2 m.	קָמַתָּ	נָקְמַתָּ	קִיַּמְתָּ	קִיַּמְתָּ
2 f.	קָמַתְּ	נָקְמַתְּ	קִיַּמְתְּ	קִיַּמְתְּ
1 c.	קָמַתִּי	נָקְמַתִּי	קִיַּמְתִּי	קִיַּמְתִּי
Plur. 3 c.	קָמוּ	נָקְמוּ	קִיַּמוּ	קִיַּמוּ
2 m.	קָמְתֶם	נָקְמוּתֶם	קִיַּמְתֶּם	קִיַּמְתֶּם
2 f.	קָמְתֶן	נָקְמוּתֶן	קִיַּמְתֶּן	קִיַּמְתֶּן
1 c.	קָמְנוּ	נָקְמוּנוּ	קִיַּמְנוּ	קִיַּמְנוּ
INFIN. Absol.	קֹם	הִקְוֹם	קִיֵּם	
Constr.	קֹם	הִקְוֹם	קִיַּם	
FUT. 3 m.	יָקֹם	יִקְוֹם	יִקְיַם	יִקְיַם
3 f.	תִּקְוֹם	תִּקְוֹם	תִּקְיַם	תִּקְיַם
2 m.	תִּקְוֶם	תִּקְוֶם	תִּקְיַם	תִּקְיַם
2 f.	תִּקְוְמִי	תִּקְוְמִי	תִּקְיַמִּי	תִּקְיַמִּי
1 c.	אֶקֶם	אֶקְוֶם	אֶקְיַם	אֶקְיַם
Plur. 3 m.	יִקְוֹבוּ	יִקְוֹבוּ	יִקְיַמוּ	יִקְיַמוּ
3 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְיַמְנָה	תִּקְיַמְנָה
2 m.	תִּקְוְבוּ	תִּקְוְבוּ	תִּקְיַמוּ	תִּקְיַמוּ
2 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְיַמְנָה	תִּקְיַמְנָה
1 c.	נִקְוֶם	נִקְוֶם	נִקְיַם	נִקְיַם
IMPER. 2 m.	קֹם	הִקְוֹם	קִיַּם	
2 f.	קְוְמִי	הִקְוְמִי	קְוְמִי	wanting
Plur. 2 m.	קְוֹבוּ	הִקְוֹבוּ	קְוֹבוּ	
2 f.	קְוְמִינָה	הִקְוְמִינָה	קְוְמִינָה	
PART. Act.	קָם		מְקִיַּם	
Pass.	קָם	נָקֹם		מְקִיַּם

AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקְרַם	הִקְרַם	הִתְקַרְמָם	קָרַב
הִקְרִימָה	הִקְרִימָה	הִתְקַרְמִימָה	קָרַבְתָּ
הִקְרִימוּת	(הִקְרִימָת)	הִתְקַרְמִימָת	קָרַבְתָּ רִיבוֹת
הִקְרִימוֹת	(הִקְרִימָת)	הִתְקַרְמִימָת	קָרַבְתָּ רִיבוֹתַי
הִקְרִימוֹתַי	(הִקְרִימָתִי)	הִתְקַרְמִימָתִי	קָרַבְתִּי רִיבוֹ
הִקְרִימוּ	הִקְרִימוּ	הִתְקַרְמִימוּ	קָרַבְתֶּם
הִקְרִימוּתֶם	(הִקְרִימָתֶם)	הִתְקַרְמִימָתֶם	קָרַבְתֶּן
הִקְרִימוּהֶן	(הִקְרִימָתָן)	הִתְקַרְמִימָתָן	קָרַבְנוּ
הִקְרִימוּנוּ	(הִקְרִימָנוּ)	הִתְקַרְמִימוּנוּ	
הִקְרַם		הִתְקַרְמָם	רָוַב רִיב
הִקְרַם		הִתְקַרְמָם	רָוַב רִיב
יִקְרַם	יִקְרַם	יִתְקַרְמָם	יִקְרַב
תִּקְרַם	תִּקְרַם	תִּתְקַרְמָם	תִּקְרַב
תִּקְרַם	תִּקְרַם	תִּתְקַרְמָם	תִּקְרַב
תִּקְרִימִי	תִּקְרִימִי	תִּתְקַרְמִימִי	תִּקְרַבְתִּי
אִקְרַם	אִקְרַם	אִתְקַרְמָם	אִקְרַב
יִקְרִימוּ	יִקְרִימוּ	יִתְקַרְמִימוּ	יִקְרַבּוּ
תִּקְרִימָה	(תִּקְרִימָה)	תִּתְקַרְמִימָה	תִּקְרַבְּנָה
תִּקְרִימוּ	תִּקְרִימוּ	תִּתְקַרְמִימוּ	תִּקְרַבְּנוּ
תִּקְרִימָה	(תִּקְרִימָה)	תִּתְקַרְמִימָה	תִּקְרַבְּנָה
נִקְרַם	נִקְרַם	נִתְקַרְמָם	נִקְרַב
הִקְרַם		הִתְקַרְמָם	רָוַב
הִקְרִימִי	wanting	הִתְקַרְמִימִי	רָוַב
הִקְרִימוּ		הִתְקַרְמִימוּ	רָוַב
הִקְרִימָה		הִתְקַרְמִימָה	(רָוַבְנָה)
יִקְרַם		יִתְקַרְמָם	רָוַב
	מוֹקְרַם		רָוַב

# XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<b>PRET.</b> 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּהָ	הוֹשִׁיבָה	הוֹשִׁבָה	נִשְׁבְּהָ
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי
<b>Plur.</b> 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁבְנוּ	יָשַׁבְנוּ
<b>INFIN.</b> <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
<i>Constr.</i>	שָׁבַח	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב
<b>FUT.</b> 3 m.	יָשִׁיב	יִשְׁבֹּב	יִהְיֶיב	יִהְיֶיב	יָשִׁיב
3 f.	יִשְׁבֹּב	תִּשְׁבְּבִי	תִּהְיֶיב	תִּהְיֶיב	תִּשְׁבְּבִי
2 m.	יָשִׁיב	תִּשְׁבֹּב	תִּהְיֶיב	תִּהְיֶיב	תִּשְׁבֹּב
2 f.	תִּשְׁבִּי	תִּשְׁבְּבִי	תִּהְיֶיב	תִּהְיֶיב	תִּשְׁבִּי
1 c.	אֵשֵׁב	אִשְׁבֹּב	אִהְיֶיב	אִהְיֶיב	אֵשֵׁב
<b>Plur.</b> 3 m.	יָשִׁיבוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יָשִׁיבוּ
3 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ
2 m.	תִּשְׁבֹּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּשְׁבֹּבוּ
2 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ
1 c.	נִשְׁבֹּב	נִשְׁבֹּב	נִהְיֶיב	נִהְיֶיב	נִשְׁבֹּב
<b>IMPER.</b> 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשֵׁב
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָשֵׁבִי
<b>Plur.</b> 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָשִׁבוּ
2 f.	שְׁבִינָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָשִׁיבְנָה
<b>PART.</b> <i>Act.</i>	יָשִׁיב		מִהְיֶיב		יָשִׁיב
<i>Pass.</i>	יָשׁוּב	נִשְׁבֹּב		מִהְיֶיב	יָשׁוּב

# XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	IMPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. Absol.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
Constr.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
FUT. 3 m.	יָלַם	יָלַםְתָּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
3 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתִּי	יָלַםְתָּ	יָלַםְתָּ
2 m.	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ	יָלַםְתָּ
2 f.	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ	יָלַםְתְּ
1 c.	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי	יָלַםְתִּי
Plur. 3 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
3 f.	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן
2 m.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
2 f.	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן	יָלַםְתֶּן
1 c.	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם	יָלַםְתֶּם
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
PART. Act.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
Pass.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ



# XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
<b>PRET.</b> 3 <i>m.</i>	בָּלָה	נִבְלָה	בִּלָּה
3 <i>f.</i>	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 <i>m.</i>	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 <i>f.</i>	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 <i>c.</i>	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
<b>Plur.</b> 3 <i>c.</i>	בָּלוּ	נִבְלוּ	בִּלוּ
2 <i>m.</i>	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2 <i>f.</i>	בָּלִיתְּן	נִבְלִיתְּן	בִּלִּיתְּן
1 <i>c.</i>	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
<b>INFIN.</b> <i>Absol.</i>	בָּלָה	נִבְלָה	בִּלָּה
<i>Constr.</i>	בָּלוֹת	הִבְלוֹת	בִּלוֹת
<b>FUT.</b> 3 <i>m.</i>	יִבְלָה	יִבְלָה	יִבְלָה
3 <i>f.</i>	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 <i>m.</i>	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 <i>f.</i>	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 <i>c.</i>	אִבְלָה	אִבְלָה	אִבְלָה
<b>Plur.</b> 3 <i>m.</i>	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 <i>m.</i>	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 <i>c.</i>	נִבְלָה	נִבְלָה	נִבְלָה
<b>IMPER.</b> 2 <i>m.</i>	בָּלָה	הִבְלָה	בִּלָּה
2 <i>f.</i>	בָּלִי	הִבְלִי	בִּלִּי
<b>Plur.</b> 2 <i>m.</i>	בָּלוּ	הִבְלוּ	בִּלוּ
2 <i>f.</i>	בָּלִינָה	הִבְלִינָה	בִּלִּינָה
<b>PART.</b> <i>Act.</i>	בָּלָה		מִבְלָה
<i>Pass.</i>	בָּלוּי	מִבְלָה	



## THE VERBS, § 61.

[illegible]

# XVII. DECLENSION OF NOUNS, §§ 44-47.

## I. Nouns which suffer a change in the vowels only.

### i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנַי
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנַי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצַי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוֹל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

### ii. With Tsere in the ultimate.

#### a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצַי
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#### b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֹד	PL. Abs.	כְּבִדִּים	Const.	כְּבִדִּי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִׁים	Fem.	יְבֻשוֹת

#### c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתָּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטַלְתָּ		מִקְטָלִים		מִקְטָלוֹת

### iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנִי
	לֵבָב heart		לֵבָב		לִבְבִים		לִבְבִי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part.		נִקְטְלָה or נִקְטַלְתָּ		נִקְטָלִים		נִקְטָלוֹת

## XVII. DECLENSION OF NOUNS, §§ 44-47.

### iv. With final ה.

SING. Abs.	מִרְאָה	appearance	Const.	מִרְאֵה	PL.	Abs.	מִרְאִים	Const.	מִרְאֵי
	קָנָה	reed		קָנֶה			קָנִים		קָנֵי
Masc.	יָפָה	fair	Fem.	יָפֶה	Masc.		יָפִים	Fem.	יָפוֹת

### v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֶתֶר	covert		סֶתֶר			סֶתְרִים		סֶתְרֵי
	עֶצֶם	strength		עֶצֶם			עֶצְמִים		עֶצְמֵי
	בַּעַל	lord		בַּעַל			בַּעְלִים		בַּעְלֵי
	מָוֶת	death		מָוֶת			מָוֶתִים		מָוֶתֵי
	עֵין	eye		עֵין	DUAL.		עֵינִים		עֵינֵי
	רֶגֶל	foot		רֶגֶל			רֶגְלִים		רֶגְלֵי
	אֶזֶן	ear		אֶזֶן			אֶזְנוֹת		אֶזְנוֹי

### II. Nouns which double their final consonant.

SING. Abs.	גָּמַל	camel	Const.	גָּמַל	PL.	Abs.	גָּמָלִים	Const.	גָּמָלֵי
	בָּר	garden		בָּר			בָּרִים		בָּרֵי
	חָק	statute		חָק			חָקִים		חָקֵי
	שֵׁן	tooth		שֵׁן	DUAL.		שֵׁנִים		שֵׁנֵי
Masc.	קָטָן	small	Fem.	קָטֶנָה	PL. Masc.		קָטָנִים	Fem.	קָטָנוֹת
	עָמֵק	deep		עָמֵקָה			עָמֵקִים		עָמֵקוֹת
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.		עִבְרִיִּים or עִבְרִיִּים	Const.	עִבְרִיִּי
Masc.	טָרִי	fresh	Fem.	טָרִיָּה	Masc.		טָרִיִּים	Fem.	טָרִיּוֹת

### III. Other nouns suffer no change.

SING. Abs.	מִלְבוּשׁ	garment	Const.	מִלְבוּשׁ	PL. Abs.		מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.		טוֹבִים	Fem.	טוֹבוֹת
	מִקְטָלִי	Hiph. part.		מִקְטָלָה or מִקְטָלֶת			מִקְטָלִים		מִקְטָלוֹת

# XVII. DECLENSION OF NOUNS, §§ 44-47

## *Nouns with the feminine ending ה.*

### i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה	lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּיִם

### ii. From Segholates.

SING. Abs.	מֶלֶכָה	queen	Const.	מֶלֶכֶת	PL. Abs.	מֶלְכוֹת	Const.	מֶלְכוֹת
	סִתְּרוּחַ	covert		סִתְּרוֹת		סִתְּרוֹת		סִתְּרוֹת
	עֲצָמָה	strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

### iii. All others.

SING. Abs.	גִּנָּה	garden	Const.	גִּנַּת	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
	יְשׁוּעָה	salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

## *Nouns with the feminine ending ת.*

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֶרוֹת	Const.	מִשְׁמֶרוֹת
	יוֹנָקָת	sucker		יוֹנָקַת		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבְרִית	Hebrew-woman		עֲבְרִית		עֲבְרִיּוֹת		עֲבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

# XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

## SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
<i>Sing.</i> 1 c. my	לִבִּי	מַלְכִּי	מַלְכָּתִי	יָדִי
2 m. thy	לִבְךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ
2 f. thy	לִבְךָ	מַלְכֶּךָ	מַלְכָּתְךָ	יָדְךָ
3 m. his	לִבּוֹ	מַלְכוֹ	מַלְכָּתוֹ	יָדוֹ
3 f. her	לִבָּהּ	מַלְכָּהּ	מַלְכָּתָהּ	יָדָהּ
<i>Plur.</i> 1 c. our	לִבֵּינוּ	מַלְכֵּנוּ	מַלְכָּתֵנוּ	יָדֵנוּ
2 m. your	לִבְכֶּם	מַלְכֵּכֶם	מַלְכָּתֵכֶם	יָדֵכֶם
2 f. your	לִבְכֶּן	מַלְכֶּן	מַלְכָּתֶן	יָדֶן
3 m. their	לִבָּם	מַלְכָּם	מַלְכָּתָם	יָדָם
3 f. their	לִבָּן	מַלְכָּן	מַלְכָּתָן	יָדָן

## PLURAL.

## DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לִבִּים	מַלְכִּים	מַלְכוֹת	יָדִים
	לִבִּי	מַלְכִּי	מַלְכוֹת	יָדִי
<i>Sing.</i> 1 c. my	לִבִּי	מַלְכִּי	מַלְכוֹתִי	יָדִי
2 m. thy	לִבְיָךְ	מַלְכִּיָךְ	מַלְכוֹתֶיךָ	יָדֶיךָ
2 f. thy	לִבְיָךְ	מַלְכִּיָךְ	מַלְכוֹתֶיךָ	יָדֶיךָ
3 m. his	לִבָּיו	מַלְכוֹיו	מַלְכוֹתָיו	יָדָיו
3 f. her	לִבָּיָהּ	מַלְכִּיָּהּ	מַלְכוֹתֶיהָ	יָדֶיהָ
<i>Plur.</i> 1 c. our	לִבֵּינוּ	מַלְכֵּינוּ	מַלְכוֹתֵינוּ	יָדֵינוּ
2 m. your	לִבְיָכֶם	מַלְכֵּיכֶם	מַלְכוֹתֵיכֶם	יָדֵיכֶם
2 f. your	לִבְיָכֶן	מַלְכֵּיכֶן	מַלְכוֹתֵיכֶן	יָדֵיכֶן
3 m. their	לִבְיָהֶם	מַלְכֵּיהֶם	מַלְכוֹתֵיהֶם	יָדֵיהֶם
3 f. their	לִבְיָהֶן	מַלְכֵּיהֶן	מַלְכוֹתֵיהֶן	יָדֵיהֶן



# XIX. NUMERALS, § 65.

## CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אַחַד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁתֵּי	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִשׁ	חֲמִשׁ	
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרֹת	עֶשֶׂר	עֶשֶׂר	
Eleven	{ עֶשְׂרִי	אַחַד	עֶשְׂרִי	אַחַת	
	{ עֶשְׂרִי	עֶשְׂתֵּי	עֶשְׂרִי	עֶשְׂתֵּי	
Twelve	{ עֶשְׂרִי	שְׁנַיִם	עֶשְׂרִי	שְׁנַיִם	
	{ עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרִי	שְׁלֹשָׁה	
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרִי	שְׁלֹשָׁה	
Fourteen	עֶשְׂרִי	אַרְבָּעָה	עֶשְׂרִי	אַרְבַּע	
Fifteen	עֶשְׂרִי	חֲמִישָׁה	עֶשְׂרִי	חֲמִשׁ	
Sixteen	עֶשְׂרִי	שֵׁשׁ	עֶשְׂרִי	שֵׁשׁ	
Seventeen	עֶשְׂרִי	שִׁבְעָה	עֶשְׂרִי	שִׁבַּע	
Eighteen	עֶשְׂרִי	שְׁמֹנֶה	עֶשְׂרִי	שְׁמוֹנֶה	
Nineteen	עֶשְׂרִי	תְּשֻׁעָה	עֶשְׂרִי	תְּשֻׁעַ	
Twenty	עֶשְׂרִים	Sixty	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמוֹנִים	One thousand	אַלָּף
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִּים	Ten thousand	רֶבָּעַ

## ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שִׁשִּׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֶשְׂרִי
Fourth	רְבִיעִי				

## XX. CONSECUTION OF ACCENTS, § 20.

PRIMARY SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
	⋮ ⋮	⋮	⋮	⋮	⋮	⋮	⋮	⋮
SECONDARY SECTIONS.								
UNUSUAL SECTIONS.								

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnabh occupying the upper horizontal line of the table, if T'bhîr is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lîsha K'tanna.



# LESSONS IN READING HEBREW

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתָּהּ וּבְשִׁדָּהּ : מִיָּם עַד יוֹם : מֵאֶדָם עַד בְּהֶמָּה : אָדָם וּבְהֶמָּה :  
חֶשֶׁךְ וְלֹא אֹרֶךְ : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעֶרֶב עַד בֹּקֶר : לֶחֶם וּבֶשֶׁר בַּבֹּקֶר וְלֶחֶם וּבֶשֶׁר בָּעֶרֶב : מִבֹּקֶר  
לָעֶרֶב : שֶׁמֶשׁ לְאֹרֶךְ יוֹם וְרֵחַ וְכּוֹכָבִים לְאֹרֶךְ לַיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אַתָּה *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָהּ *between me and thee*.









9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence  $\text{וְהַיְיטָהּ} \text{אֲשֶׁר}$  means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי וְהוּא מִשַּׁל בְּכָל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשְׁבֹּת: מִיֶּרֶב עַד־עָרֶב  
תִּשְׁבֹּתוּ: יוֹם רָלָלָה לֹא יִשְׁבֹּתוּ: וַעֲשֵׂה יַהֲנֹה שְׁמֹר אֶת אֲשֶׁר הִפְרַת:  
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת: יַהֲנֹה שֹׁכֵן בְּצִיּוֹן: יַהֲנֹה הַשּׁוֹכֵן בְּצִיּוֹן:  
שֹׁכֵן בָּאָרֶץ: שֹׁכֵנו בְּסֻלֵּעַ: הַשֹּׁעַר הַזֶּה טָגוּר: וּבָעֵת הַהוּא פִּלְשְׁתִּים  
מִשְׁלִים בְּיִשְׂרָאֵל: לֹא־אִמְשַׁל אֲנִי בָכֶם יַהֲנֹה יִמְשַׁל בָּכֶם: תִּלְבְּשִׁי שָׁנִי:  
כֵּן תִּלְבְּשֶׁנָּה תַּבְּחִילַת:

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל, הַקָּטָל, הַקָּטָלָנָה, הַקָּטָלִי, הַקָּטָל (2), אֶקְטָל,  
 יִקְטָל, תִּקְטָלֶיךָ, יִקְטָלֶיךָ, תִּקְטָלֶנָּה (2).  
 קָטַל, מִקְטָל, קָטָלָנָה, תִּקְטָלִי, אֶקְטֹל, נִקְטָל, יִקְטָלֶיךָ, תִּקְטָלֶנָּה (2),  
 תִּקְטָל (2), יִקְטָל, מִקְטָל, קָטָלֶיךָ, תִּקְטָלֶיךָ.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as לֹא לְךָ לְהַקְטִיר *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוא אשר** *he is the one who or that is the thing which*.

הַבְּקִלִּי מִן הָעֵדָה הַזֹּאת: הַשָּׁעַר לֹא־יִסָּגֵר עַד־הָעָרֶב: הַסָּגֵר בְּפִית:  
וַיְרִיחוּ מִסְגָּרָתָ: הִיא אֲשֶׁר־דָּבַר יְהוָה בָּכֶם אֶקְדֵּשׁ וְעַל־סָגִיר כָּל־הָעָם  
אֶבְבֵּר: גִּדְעֵי הַגּוֹזִים כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְחַקְטוֹר  
לִיהוָה כִּי לַפְּהִיזִים תִּמְקַדְּשִׁים לְחַקְטוֹר: הַשֹּׁמֵר לָהּ פֶּזֶז־דִּבְרֵי עֲסִינְעֻבָּה

טָבוֹב עַד־רָע: הִשְׁמָרוּ לָכֶם פְּנֵי־תִשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה  
עִמָּכֶם: אֲמַרְתִּי כִּבְד אֶכְבֵּד אֹתָהּ וְהִנֵּה מִיָּנַע אֹתָהּ יְהוָה מִכְבוֹד:

## 9 a. HIPHIL, HOPHAL. AND HITHPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נִקְטַל, אֶקְטַל, תִּקְטְלוּ, תִּקְטָל (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),  
יִקְטָלוּ, תִּקְטָלֶנָּה, תִּקְטְלוּ, תִּקְטָל, יִתְקַטְּלוּ, תִּתְקַטְּלוּ, יִקְטָלוּ, מִקְטָל,  
מִתְקַטֵּל.

אֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַבְּהֵימוֹס אֶלְבִּישׁ לְשַׁע: וְגַם  
הַבְּהֵימוֹס יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה  
הִשְׁכִּילוּ: לֹא־תִכְרִית חֹסֶד מִעַם הַבְּרִית הַזֶּה עַד עוֹלָם: כֹּה אָמַר  
יְהוָה אֱלֹהֵי מִשְׁכַּב מִן־הַמָּקוֹם הַזֶּה עֹשֶׂה וְשֹׁמֵר וְשֹׁמֵרָהּ: וְיִמְלִיכוּ אֹתוֹ עַל־  
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלֶּה לַיהוָה: הַמִּשְׁתָּחִית אֶתָּה אֵת כָּל־  
הַשָּׂאֲרִית: מִשְׁחָתִים אֲנִי וְאֶת־הַמָּקוֹם הַזֶּה פִּירְגְּדָלָה הַצֶּעֱקָה לְפָנַי  
יְהוָה:

## 9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטָל (5), קָטַלְתָּ (2), נִקְטָלְתָּ, הִקְטָלְתָּ (2),  
הִקְטָלְתָּ (4), יִקְטָל, הִתְקַטְּלוּ, הִתְקַטְּלָה, הִתְקַטְּלָה (2), קָטַל (2),  
הִקְטָלְתָּ, אֶקְטַל, הִקְטָלְתָּ (2), הִקְטָל (8), יִתְקַטֵּל, הִתְקַטֵּל (4),  
יִקְטָלוּ, הִקְטָלוּ, הִקְטָלוּ (12), קָטַלוּ (3), הִקְטָלוּ (10),  
מִקְטָל (3), הִקְטָלוּ (2), הִתְקַטְּלוּ, נִקְטָל, תִּתְקַטֵּל (2),  
תִּתְקַטְּלוּ, מִקְטָל, הִקְטָלוּ (2), נִקְטָל, קָטַלוּ (5), אֶקְטַל (5),  
אֶתְקַטֵּל, תִּקְטָלוּ (2), תִּקְטָלוּ (5), תִּתְקַטֵּל, מִתְקַטֵּל, תִּקְטָלוּ,  
הִתְקַטְּלָה (2), נִקְטָלוּ, קָטַלְתָּ (3), יִקְטָל (5), נִקְטָל (7),  
הִתְקַטְּלָה (2), הִתְקַטְּלוּ (2), הִקְטָלוּ (2), נִקְטָלוּ, קָטַלְתָּ (2),  
קָטַלְתָּ (6), יִקְטָלוּ (5), הִקְטָלוּ, הִקְטָלוּ (2).



יתקטלו, קטל (11), קטלה (3), נקטלו, הקטלתי (2), קטלתם (3),  
התקטלתי, התקטלי, תקטיל (2), התקטלתן, התקטלי.

# 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסגיר *thou shalt not deliver*, אל תסגיר *deliver not*.

נגעה הניד ותדבק הניד אליה־חרב: ויהיה צתן פָּרָד וימטר יהיה  
פָּרָד עליה־ארץ: ומרדכי נדע את־הכל ויקרע מרדכי את־הבגדים  
אשר לו וילבש שק ואפר ויזעק ויעק ויעק ותשלח המלכה בגדים  
להלביש את־מרדכי ולא קבל: נכרית יהיה את־הגוים האלה ויגרשם  
אדם ונשבת בארץ: את־אחרון תקריב אליה־משכן ורחצת אתו במים  
ולקחת את־הבגדים והלבשת את־אחרון את־הכתנת ולקחת את־השמן  
ויצקת על הראש ומשחת אתו: אליה־משכן עמה רע: קרב עדיה־נה  
ואדברה: שמרה־זאת לעולם:

# 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל § masc. sing. pret. and י for הָהֵוא, suffix of 3 masc. sing. with vowel of unio



Analyze and translate:—

*b.* The rest of the Kal Preterite.

### c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus הִקְטִילֵהוּ means either *he caused him to kill* or *he caused to kill him*; הִלְבַּשְׁתָּם כְּתוֹנִית *thou hast caused them to put on tunics*, but הִלְבַּשְׁתָּם אֶת-אֶלְעָזָר *thou hast caused Eleazar to put them on*.





וְאֶכְבְּדוּהוּ: וַיִּשָּׁבֶם בַּפֶּקֶד וַיִּשְׁלַחֵה: אָמַר אֶל־תִּשְׁחִיתוּהוּ כִּי בָרָכָה בּוֹ:  
וְחַיִּים יִהְיֶה לָא נִשְׁחִיתָהּ וְלֹא יִשָּׁבַח אֶת־חֲבֵרִית אֲשֶׁר יִשְׁבַּע לָכֶם:  
מִדֹּאֲמוֹשׁ כִּי תִזְכְּרוּהוּ וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ: וְתִמְשִׁילוּהוּ בְּכִלֵּי־חַרָץ:  
לָקַח אֹתוֹ וַיַּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בַּמָּיִם וְאַל־בִּישָׁף: יִלְבָּשֶׁהָ  
בְּגָדִים:

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלִּי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלִּי, קָטַלְהוּ, קָטַלְהָ,  
קָטַלְנִי (2), קָטַלְוּ, קָטַלְהָ, קָטַלְוּ, קָטַלְהוּ, קָטַלְנִי.  
1 קָטַלִּי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְוּ,  
קָטַלְנִי (2), קָטַלְהָ, קָטַלְוּ, הִקְטִילְנִי (2), הִקְטִילְכֶם, הִקְטִילְהוּ,  
הִקְטִילִי, 2 הִקְטִילְוּ, הִקְטִילְוּ.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהָ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),  
שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְהוּ (2), שְׁלַחְהוּ, שְׁלַחְם, שְׁלַחְי, שְׁמַרְנִי (2),  
שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְהוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*



וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc., § 89. 2 (2).*

יִשְׁמַע הָעָם בְּדַבְרֵי עַמּוּדָה: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרָכֶם לִי: עַתָּה  
בְּבִדְדִי נָא לִגְדּוֹל יִשְׂרָאֵל: אַתָּה דִּבַּרְתָּ אֵלֶי-הַמָּקוֹם הַזֶּה לְחִכְרִיתוֹ:  
מִשְׁחָהוּ אֹתָם: מִשְׁחָהוּ כִּי-זֶה הוּא: קִבַּלְנִי מִן-הַגּוֹיִם: בְּקִבְצִי אֶת-  
יִשְׂרָאֵל מִן-הַגּוֹיִם<sup>2</sup> וְנִקְדָּשְׁתִּי בָם וְנִדְעִי הַגּוֹיִם כִּי-אֲנִי יְהוָה<sup>1</sup> בְּהִקְדָּשִׁי  
בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיִּבְדֵּל אֹהֶלֶן לְהִקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי  
יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone, § 70. 2.*

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֶּה הַגְּדוֹלוֹת הַאֵלֶּה these great signs, § 71. 2.*

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה or הָאֶבֶן הַגְּדוֹלָה the stone is great, § 70. 3.*

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְטַנָּה מִמֶּנָּה thy sister young from thee, i. e. younger than thou; אֲגִדֵּל מִמֶּנָּה I will be greater than thou*

שְׂמִיִּם תִּדְרָשִׁים<sup>1</sup> וְאֶרְצָן תִּדְרָשָׁה: גִּיּוֹם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה  
בְּאֵר בִּשְׂדֶּה וְהָאֶבֶן גְּדוֹלָה עֲלֵיתָבָאֵר: שְׁלָמָה תִּדְרָשָׁה: הַתְּאֲנִים חֲטָבוֹת



טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בגאון לפני מלך־מלך לישראל: את כל־המלכים האלה לכד: <sup>2</sup> על־מה דבר יהוה <sup>3</sup> עלינו את כל־הרעה הגדולה הזאת: ויהוה השליך עליהם אבנים גדולות מן־השמים: הארץ תשובה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן־העי:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בנפשי הפרובים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית האלהים הגדלים והקטנים: גזכבי השמים: הן ליהוה השמים ושמי השמים הארץ וכל־אשר־בה: הקל קל געב והגדלים ודרי עשו: תבבדני בית השדה: אפה המלכתי עליכם רב בעפר הארץ: ויגדל הפלך מכל מלכי הארץ: נשב דוד בשדה פלשתיים: וישכחו את־יהוה נמנר

אתם בְּיַד מֶלֶךְ אֲדוֹם: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרוֹת דְּמִשְׁק' מִכָּל <sup>1</sup> מִימֵי  
יִשְׂרָאֵל הֲלֹא-אַרְחֵץ בָּהֶם וְטַהַרְתִּי:

<sup>\*</sup> 23. 1. אֲמֵנָה קִרִּי

<sup>1</sup> The construct of מִיָּמָיו, a reduplication of the more usual form מִי

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת-מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ <sup>1</sup> תִּשְׁמְעִי וּבּוֹ <sup>2</sup> תִּדְבְּקִין: אֵתָּה אֶת-בְּרִיתִי  
תִּשְׁמֹר אֵתָּה וְזִרְעָה אַחֲרֶיהָ: אֲבֹד תִּאבְדּוּן אֶת-כָּל-הַמְּקוֹמוֹת אֲשֶׁר  
עָבְדוּ-<sup>3</sup>שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אַתֶּם אֶת-אֱלֹהֵיהֶם וְנִתְּצֹתֶם אֶת-  
<sup>4</sup>מִזְבְּחֹתָם וְשִׁבְרֹתֶם אֶת-מִצְבְּחָתָם וְאֲשִׁרְיָהֶם תִּשְׂרֹפִין בָּאֵשׁ וְאִבְדֹתֶם אֶת-  
שָׁמֶם מִן-הַמָּקוֹם הַזֶּה: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל-הָאָרֶץ וַיִּדְעֹתֶם  
כָּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים  
אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם <sup>5</sup>עֲלֵיכֶם:

<sup>1</sup> אֲבִי may take a direct object, or as in this instance be followed by בְּ

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.

<sup>3</sup> § 30. 3.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ׁם or יָהֶם ..

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמָד (2), תִּעְמָדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּתְחַזְקִי,  
יִחַזַּק, תִּתְחַזְּקָה, תִּתְחַזְּקוּ, אֲכַל.

הִעְמִידוּ, הִעְמִידוּנִי, נִעְמִידוֹתִי, תִּעְמִידוֹתֶם, תִּעְמִידוֹתֵי.  
נִעְמַד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is **נָחַ**, e. g. **יִהְיֶה־כִּי כָל־הַמַּיִם** *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מָקוֹם אֲשֶׁר** *the place which or where, etc.*

וַיִּהְיֶה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקָּלָה לְבָרָכָה כִּי אָחֳבָהּ יְהוָה : הַשָּׁמַיִם  
יִהְיֶה לְחֶשֶׁךְ וְהַיָּרֵחַ לָדָם : וַיִּהְיֶה־כִּי כָל־הַמַּיִם לָדָם : אֲנֹכִי וּבִיתִי נֶעְבְּדוּ  
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם : וַיִּמָּטֶר עֲלֵיהֶם מִן הַשָּׁמַיִם  
וַיַּאֲכִלָּהּ אֶת־הַמֶּן : וַיֹּאמֶר אֱלֹהֵי־הָאֱלֹהִים אֶל־הַמֶּן לֵאמֹר אֲכַל לֶחֶם בַּמָּקוֹם  
הַזֶּה : כָּל־עַמּוֹתַי תֹּאמְרוּ־הָ יְהוָה מִי כָמוֹהָ : בַּמָּקוֹם אֲשֶׁר־יֹאמֶר לָהֶם  
לֹא־עָמִי אַתֶּם וַיֹּאמֶר לָהֶם בְּנֵי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> יֵאָמֶן כֹּה  
<sup>2</sup>הִבְרִיָּה אֲשֶׁר הִבְרִיתָ לַעֲבָדָהּ הָיָה אָבִי :

\* רִבְדָּה קִרִי

<sup>1</sup> The future followed by **כִּי** has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :

גָּאֵל (2), גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל,  
גָּאֵל, גָּאֵל, גָּאֵל (3), גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל,  
גָּאֵל, גָּאֵל.

כָּתַב וְכָתַב יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהָ נָתַן לָהּ : כָּתַב וְכָתַב  
אֶת־יְהוָהוּ אֶל־תְּשֻׁבָתִי כָל־יְמֵי־יְהוָה : אֶבְרָכָה וְאֶנְדֹּלָה שְׁמִי וְאֶבְרָכָה מִבְּרָכָה

וַיִּבְרְכוּ בָּהּ כָּל גִּיּוֹרֵי הָאָרֶץ: וַיִּדְעֵתִי אֶת אֲשֶׁר-תִּבְרַךְ מִבְּרָכָה: וַעֲשֵׂה  
 בְּרָכָה אֶת-בֵּית עֲבֹדָהּ וּמִבְּרָכָתָהּ יִבְרַךְ לְעוֹלָם: זַעֲקֵנוּ אֱלֹהֵי וְלֹא אֲשַׁמֵּעַ  
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲנִי שָׁמוּ מִן-הָאָרֶץ: טָהֲרֵנוּ אֶת-כָּל-  
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כֵּלָיו: וַיִּשְׁתַּחֲוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-  
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטָהַר:

## 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, אֶשְׁלַח, נִשְׁלַח, נִשְׁלַחַת, שְׁלַח, וְשָׁלַחַת, הִשְׁלַחַת  
 וְשָׁלַח, מִשְׁתַּלַּחַת, שְׁלַחָהּ, שְׁלַחָיו, שְׁלַחָיו, וְשָׁלַחָם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֹל: בִּפְקָר זָרַע אֶת-זֶרְעָה: אֶל-תִּנְצֵעַ שָׂמָה  
 אֶת-כָּל-הָעָם: מִי־יִוֹדַע מִה־שׁוֹב לָאָדָם: וַיִּדְעֵתָ כִּי יְהוָה שְׁלַחָנוּ אֵלָיו:  
 וַיֹּאמְרוּ אֵלָיו הִנֵּה דָעָתָ כִּי הַיּוֹם יִהְיֶה לָקַח אֶת-אֲדֹנָיָה מֵעַל רֹאשָׁהּ  
 וַיֹּאמֶר גַּם אֲנִי וַיִּדְעֵתִי: אֲתִי שְׁלַחַת: תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-נָא  
 תִּמְנַע מִהֲלֹךְ אֵלָי כִּי כִפֹּד אֲכַבְּדָהּ מָאֵד: הֲלוֹךְ הִלְכוּ הָעַצִּים לְמִשְׁחָה  
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזֹאת מְלוֹכָה עֲלֵינוּ: אִזּוֹ תִּפְסָקָהּ עֵינֵי עוֹרִים  
 וְאֲזַנֵּי חֲרָשִׁים תִּפְתַּחָהּ: אֶקְרַע אֶת-הַמֶּמְלָכָה מִבֵּית דָּוִד: קִרְעוּ לְבָבְכֶם  
 וְאֶל-בְּנֵיכֶם:

\* מלכה קרי

<sup>1</sup> The plural of אָדָם is often used, as it is here, in a singular sense.

<sup>2</sup> פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

<sup>3</sup> חֲרָשִׁים is for חֲרָשִׁים and consequently does not lose its Tsere in the plural.

## 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָנַשׁ, נָאֵשׁ (2), גָּשַׁת, גָּשָׁה, גָּשָׁה, נָגַשׁוּ, נָגַשְׁתָּ, תִּגְשָׁנָה, נָשׁ, נָגַשׁ,







REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc.*, וְדָבָקוּ *then shall cleave to thee, etc.*

אֲרָרֶיךָ אָרוּר וּמְבֹרָכֶיךָ בְּרוּךְ: אֲשֶׁר תֹּאֵר וְיֹאֵר: לֹא תֹאֵר אֶת־הָעָם  
כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־  
מִצְוֹתָיו וְדָבָקוּ בָהּ כָּל־הַקְּלָלוֹת הַזֵּאת: אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה  
בְּשָׂדֶךָ: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גוֹל עַל־יְהוָה  
דִּרְכָּךְ: הֵחָל לִטְהֹר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתָּצוּ אֶת מִזְבְּחוֹת  
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהִדְּקוּ וַעֲצֻמוֹת כְּהֹנִים שָׂרָף עַל־מִזְבְּחוֹתָם:  
אִם מִזְרַע הַיְּהוּדִים מִרְדְּכִי אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו נָפֹל תִּפּוֹל  
לְפָנָיו: הַיּוֹם הַזֶּה אֵחָל גְּדֹלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל:

<sup>1</sup> יִיחִיד *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַת, תִּשָּׁבֵנָה, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁב, נוֹשֵׁב,  
יָשַׁב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁוּ, אִיבֹשׁ, שָׁבַתוּ,  
שָׁבַתְכֶם, אוֹשִׁיבָהּ, יוֹשִׁיבוֹם, הוֹשִׁבְתִּיךָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire* אֵחָיָה *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמֹר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאַמְרָתֶם בְּמֶה הוֹנֵעֵנוּ בְּאַמְרָתְכֶם אֵיךְ  
אֱלֹהֵי הַמִּשְׁפָּט: <sup>1</sup> וְזָכַרְתָּ אֶת־קְלִי־הָדָרְךָ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֵיךָ  
בַּמִּדְבָּר <sup>2</sup> לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצֻּוֹתָיו אִם־לֹא: וְאַתָּה בְּנִי  
דַּע אֶת־אֱלֹהֵי <sup>3</sup> אָבִיךָ וְעִבְדֵהוּ: דַּע כִּי לֹא יִפֹּל מִדְּבַר יְהוָה <sup>4</sup> אֲרָצָה  
אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אֲחָאָב: תִּדַּע כִּי אֵין פֶּמְנִי בְּכִלְי־אָרֶץ: לֹא  
הוֹדַעְתָּ אֶת־עֲבֹדָיָה מִי יָשָׁב עַל־פֶּסֶס אֲדִיר־הַמֶּלֶךְ אֲחָחִירִי: וַיִּבְרָכֶם  
וַיִּשְׁלָחֵם וַיִּלְכּוּ אֶל־אֲחֵי־לִיחֵם: וְהוֹרִישׁ יְהוָה אֶת־קְלִי־גִוִּים הָאֵלֶּה  
מִלְּפָנֶיכֶם וַיִּרְשָׁתֶם גִּוִּים גְּדֹלִים מֵכֶם:

• מצותיו קרי

• עבדך קרי

<sup>1</sup> Pret. with Vav Conversive.

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN·VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קים (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, וְקוּמוּ,  
קוּמוּ, נָקוּם (2), נָקוּם, נָקוּמָה, נָקוּמִים, נְקוּמוֹנִי, קוּמְמוֹ (3),  
קוּמְמוֹתָם (2), תְּקוּמְמוֹנָה (2), תְּקוּמְמוֹנָה (2), מְקוּמִים, קוּמוּ, קוּמִי,  
קוּמִי, קוּמוּ, קוּמְהָ.

הִקְיִמוּ, הִקְיִמוּ, יָקִים, יוּקָם, הִקְיִמוֹתִי, תְּקַמְמוֹנָה, מְקִים, אָקִים  
יִתְקוּמִים, רָבִי, רִיבּוֹתִי, יִרְיִבּוּ, רִיב (3), רִיבּוּ (2), הִקְיִמוֹתָיו,  
מְקִימָה, יִקְיִמָה, יִקְיִמְנִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵינָּךְ תָּבוֹא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאֵינָּךְ בָּאתָ* *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקַם וַיִּלְכֹּף וַיֹּשֶׁב  
לְמִקְוָמוֹ: אֵת יְדֵי-תֵירוֹ תִשְׁבִּיטָה לְקִדְמָתְךָ: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרָתִיךָ  
בְּכָל <sup>2</sup> אֲשֶׁר-תֵּלֵךְ וְהִשְׁבִּיתִיךָ אֶל-הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל-יוֹשִׁבֵי הָעִיר  
לֵאמֹר הִשְׁבוּ סִלְשָׁתַיִם אֶת-אֲדֹנָיִךְ וְהָיָה: וַיִּקְרְבוּ <sup>1</sup> וַיִּמְדִּדְהוּ לְמוֹת: אֶל-  
<sup>2</sup> אֲשֶׁר תֵּלְכִי אֵלָיו וּבְאֲשֶׁר תֵּלְכִי אֵלָיו עִמָּךְ עָמִי וְאֶל-הֵרוֹךְ אֱלֹהֵי בְּאֲשֶׁר  
תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵינָּךְ תָּבוֹא: וַעֲתָה הִבְרַכְהָ  
הַזֹּאת אֲשֶׁר הֵבִיא שְׂפָחָתָהּ לְאֹדְנִי וְנָתַתָּה לַעֲבָדִים הַמְתַּהַלְכִּים בְּרַגְלִי  
אֹדְנִי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

### 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—  
וּמָצָא, תִּמְצָאנָה (2), נִמְצָאוּם, נִמְצָא (3), מָצָאת, הִמְצָאתָ,  
תִּמְצָאנָה (2), תִּמְצָאנָה (2), מָצָאוּ, מָצָאנָה, אִמְצָאֶהוּ, וּמְצָאֶהוּ.

REMARK 43. The verb מָלָא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי וַיִּרְץ אֶל-עָלִי וַיֹּאמֶר הִנֵּנִי  
בִּירְקָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכֵב וַיִּלְכֹּף וַיִּשְׁכֵּב: קִים קָרָא  
אֶל-אֱלֹהֵיהָ: וַתֹּאמֶר אֱלִיהֶן אֶל-תִּקְרָאנָה לִּי גַעֲמִי קָרְאוּ לִי מָרָא:  
וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: וַתִּבְרָאנָה וַתִּמְלֵאנָה אֶת-הַרְרֵהָרִים: הִנֵּנִי

מִיָּס בָּאִים מִדֶּרֶךְ אֲדָוָה וּתְמָלֵא הָאָרֶץ אֲתֵּי־הַמָּיִם : אֲנִי יְהוָה אֲשֶׁר  
הוֹצֵאתִיךָ מֵאִוֶּר כְּשָׁוִים<sup>1</sup> לָהֶת לָךְ אֲתֵּי־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר כְּבִי־לִי  
אֱלֹהִים :

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

כִּלְיָהּ in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

[illegible]

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־הַדָּשׁ וְלָקַח וְנָשׁוֹב לְבֵיתוֹ פָּנֵי־צְמוֹת בְּמִלְחָמָה׃  
הָאָמֶן׃ נֹשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלֶנָּה׃  
אֵת כִּיר־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃ וַיְהִי כְּכֹלֹת שְׁלֹמֹה לִבְנוֹת אֶת־בַּיִת  
יְהוָה׃<sup>1</sup> וַיִּבְרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעֹז׃ וַיִּבֶן  
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת׃ הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִהְיֶה  
מִמָּנָה׃<sup>2</sup> כִּי מוֹת תָּמוּת׃ אַעֲשֶׂה אֹתָךְ לְגוֹי־גָדוֹל׃ נַעֲשֶׂה אֵת כָּל־אֲשֶׁר צִוִּיתָ  
יְהוָה׃ לֹא<sup>3</sup> נַעֲשֹׂתָה תַחַת כָּל־הַשָּׁמַיִם כְּאֲשֶׁר נַעֲשִׂיתָה בִּירוּשָׁלַם׃

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בן *son* or בת *daughter* prefixed to the term of



their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁלֹשׁ אָנָּשִׁים: אַרְבָּעָה מְלָכִים: שִׁבְעָה כְּהֹנִים: שְׁשֶׁה הֶדְשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי נְעָרָיו: חֲמִשָּׁה הַמְּלָכִים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁלֹשׁ: שְׁנֵים דְּרָכִים: בֶּן־שְׁמֹנֶת יָמִים: בַּת־שָׁעִים שָׁנָה: בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמַלְכוֹ: הוּא וְשְׁתֵּי בָנָיו: שְׁלֹשָׁה<sup>1</sup> אֱלֹהִים בְּנֵי־לָחַ: שְׁנֵים עָשָׂר אָנָּשִׁים: שְׁתֵּים עָשָׂרָה הָאֲבָנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה: שְׁנֵים וְעָשָׂרִים אֲלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹת: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשָּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַחֲשֵׁמִי: בְּשָׁלֹשִׁים שָׁנָה בְּרַבִּיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ: בְּשָׁנָה הַחֲשִׁיעוּת לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בַּעֲשׂוֹר לַחֹדֶשׁ: בְּיוֹם עָשָׂרִים וְאַרְבָּעָה<sup>2</sup> לַעֲשָׂרִי עָשָׂר הַחֹדֶשׁ: וּנְתַתֶּם הַמִּישׁוּת לְפָרֶעֶה: רַבִּיעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל: עֲשִׂירַת הָאָפָה:

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבָּה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעֲיֵנֹת תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּפְּלֵא הַנָּשָׁם מִן־הַשָּׁמַיִם: וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקֶּצֶה חֲמִשִּׁים וּמֵאוֹת יוֹם: וַתֵּנַח הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט: וְהַמַּיִם הָיוּ הַלֹּךְ וְחָסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ נִרְאָה רֹאשִׁי הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא וַיֵּצֵא וְשׁוֹב עַד־רִבְעֶשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאָהּ הַיּוֹנָה מְנוּחָה לְכַד־רִגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתִּבָּה:



THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

- 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה רֵחָל  
 2 וְהַיָּם וְהַשָּׁף עַל־פְּנֵי תְהוֹם וְיָחַד אֱלֹהִים מְרַחֵף עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 3 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר פֶּיטוֹב וַיְבָרֶךְ  
 4 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא  
 5 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 6 קוֹץ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻלֵל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַקִּיץ  
 7 וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַקִּיץ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַקִּיץ  
 8 וַיְהי־קֵן: וַיִּקְרָא אֱלֹהִים לַקִּיץ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד  
 10 וַתֵּרָא הַנִּבְשָׁה וַיְהי־קֵן: וַיִּקְרָא אֱלֹהִים, לַנִּבְשָׁה אָרֶץ וּלְמִקְנֵה הַמַּיִם  
 11 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיֹּאמֶר אֱלֹהִים תִּבְשָׂא הָאָרֶץ  
 12 דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי אֲשֶׁר לִמְיֹנֹה אֲשֶׁר זֶרְעוּבוּ  
 13 עַל־הָאָרֶץ וַיְהי־קֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לִמְיֹנֹהוּ  
 14 וַעַץ עֵשֶׂה־פֶּרִי אֲשֶׁר זֶרְעוּבוּ לִמְיֹנֹהוּ וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיְהי־עֶרֶב  
 15 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּקִיץ  
 16 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּם וּבֵין הַחֲלָלָה וַיְהי לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 17 וְשָׁנִים: וַיְהי לְמְאֹרֶת בְּקִיץ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־קֵן:  
 18 וַיַּעַשׂ אֱלֹהִים אֶת־שֵׁנִי הַמְּאֹרֶת הַגָּדֹלִים אֶת־הַמְּאֹרֶת הַגָּדֹל לְמַשְׁכֵּל  
 19 הַיּוֹם וְאֶת־הַמְּאֹרֶת הַקָּטָן לְמַשְׁכֵּל הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 20 אֹתָם אֱלֹהִים בְּקִיץ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בָּנָם וּבְלִילָה  
 21 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיְהי־עֶרֶב  
 22 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ  
 23 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי קִיץ הַשָּׁמַיִם: וַיֵּבְרָא  
 24 אֱלֹהִים אֶת־הַחַיֹּת הַגָּדֹלִים וְאֶת פֶּלֶא־נֶפֶשׁ הַחַיָּה, הַרְמִשָּׁה אֲשֶׁר  
 25 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֶת פֶּלֶא־עוֹף כָּלֹף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים פֶּיטוֹב:  
 26 וַיֵּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בְּנִפְיָם

23 והציון קרב בארץ: ויהי ערב ויהי בקר ויום השישי: פ ונאמר  
 24 אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ  
 למינה ויהי כן: ונעש אלהים אדמת הארץ למינה ואתיבהמה  
 26 למינה ואת כל רמש האדמה למינה ונרא אלהים כירטוב: ונאמר  
 אלהים נעשה אדם בצלמנו כדמותנו ויורהו בדגת הים ובצוף  
 השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ: ויברא  
 27 אלהים, את האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה  
 ברא אלהם: ויברך אותם אלהים וילאמר להם אלהים פרו ורבו  
 28 ומלאו את הארץ וקבשו וירדו בדגת הים ובצוף השמים ובכל חיה  
 הרמשת על הארץ: ונאמר אלהים הנה נחתי לכם את כל עשב  
 29 זרע זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע  
 זרע לכם יהיה לאכלה: ולכל חיה ולכל עוף השמים ולכל  
 30 רמש על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן:  
 ונרא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי  
 31 בקר ויום השישי: פ

## CHAPTER II. ב

2 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי  
 מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:  
 3 ויברך אלהים את יום השביעי ויקדש אותו כי בו שבת מכל  
 4 מלאכתו אשר ברא אלהים לעשות: פ אלה תולדות השמים  
 5 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית  
 השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח כל לא המטר  
 6 יהיה אלהים על הארץ ואדם אין לעבד את האדמה: ואד בעלה  
 7 מן האדן והשקה את כל פני האדמה: ויניח יהוה אלהים את  
 האדם עפר מן האדמה ונפח באפיו נשמת חיים ויהי האדם  
 8 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם ונשם שם את  
 9 האדם אשר נצר: ונצמח יהוה אלהים מן האדמה פלעץ נחמד  
 למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:  
 ונחל יצא מלעז להשקות את הגן ומשם יפרד והיה לארבעה  
 11 נאשם: שם האחד פישון הוא הסבב את כל הארץ התוללה  
 12 אשר שם החלב: וזהב הארץ ההוא טוב שם הבדלה ואבן השפה:

13 וְשִׁחֲתָהֶם חֲשֵׁי גִּיחֹן הָיָא הַסִּיבָב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשִׁחֲתָהֶם  
 14 הַשְּׁלִישִׁי תִּפְקֹל הָיָא הַחֲלָף קִדְמָה אֲשׁוּר וַחֲתָהֶר הַרְבִּיעִי הָיָא פָּרָת׃  
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגִיד־עֲדָן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃  
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ  
 17 הַדֵּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלָהּ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיוּת הָאָדָם לְבִדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר  
 19 כְּנֻגְדּוֹ׃ וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־הָאָדָמָה כַּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף  
 הַשָּׁמַיִם וַיַּבֵּא אֶל־הָאָדָם לִרְאֹת מִה־יִּקְרָאֵלּוּ וְכָל־אֲשֶׁר יִקְרָאֵלּוּ הָאָדָם  
 כ כָּפֶשׁ חַיָּה הָיָא שְׁמֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת הַשָּׂדֶה וּלְעוֹף  
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזֶר כְּנֻגְדּוֹ׃ וַיַּפֵּל יְהוָה  
 אֱלֹהִים׃ תִּרְדָּמָה עַל־הָאָדָם וַיִּנָּחַן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בָּשָׂר  
 22 תַּחֲתָנָהּ׃ וַיִּבְנֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
 23 וַיִּבְרָא אֶת־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עֵצָם מַעֲצָמִי וּבָשָׂר  
 24 מִבָּשָׂרִי לָזָאת וְקָרָא אִשָּׁה כִּי מֵאִישׁ לִקְהָדָתָא׃ עַל־כֵּן יַעֲזֹב־אִישׁ  
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם  
 עֶרְוָה׃ הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ׃

## CHAPTER III. ג

א וַתַּחַשׁ הַחַיָּה עִדּוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶת־הָאִשָּׁה אֵת כִּי־אָמַר אֱלֹהִים לֹא תֹאכַלּוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר  
 3 הָאִשָּׁה אֶל־הַחַשׁ מִכָּרִי עֵץ־הַגֶּן נֹאכַל׃ וּמִכָּרִי הָעֵץ אֲשֶׁר בְּחֹד־הַגֶּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכַלּוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּדֶת־מָתוֹן׃ וַיֹּאמֶר  
 ה הַחַשׁ אֶל־הָאִשָּׁה לֹא־מָתוֹן תִּמְתִּין׃ כִּי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם  
 6 מִמֶּנּוּ וַיִּסְקֹחַ עֵינֵיכֶם וַהֲוִיתֶם כְּאֱלֹהִים יוֹדְעֵי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה  
 כִּי טוֹב הַלֵּךְ לְמֹאכַל וְכִי תֹאמַרְהִיא לְעֵינֶיךָ וַתִּחַמַּד הָעֵץ לְחַשְׁלִיל  
 7 וַתִּקַּח מִמֶּנּוּ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּפְקֹדֶה עֵינֵי  
 שְׁנֵיהֶם וַיִּבְרְאוּ כִּי עֵרְוָם הֵם וַיִּתְּפֹרֶה עֲלֶה תֹאמַר וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃  
 8 וַיִּשְׁמְעֵי אֶדְדִּיל יְהוָה אֱלֹהִים מִתְּחִלָּה בְּגֶן לְרֵיחַ הָיוֹם וַיִּתְּחַבֵּא  
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּיֹדָה עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה  
 - אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיְכָּה׃ וַיֹּאמֶר אֶת־קִלְקֵלָה שְׁמַעְתִּי בְּגֶן  
 11 וְאֵיכָּה כִּי־עֵרַם אָזְכִּי וְאֶחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עֵרַם אָתָּה  
 12 הַמִּדֵּה־הָעֵץ אֲשֶׁר אֶצִּיתִיהָ לְבִלְתִּי אֶכְלִי־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם



- 13 האשה אשר נתתה עמלי הוא נתתה לי מן העץ ואכל: ויאמר  
 יהוה אלילים לאשה מהנאת עשית ותאמר האשה הנחש השיאני  
 14 ואכל: ויאמר יהוה אלילים, אל הנחש כי עשית זאת ארור אתה  
 מפלה בהמה ומכל חית השדה על גחנה תלך ועפר תאכל כל ימי  
 חיה: וארבה, אשית ברך ובין האשה ובין זרעה ובין זרעה  
 15 הוא ושופתו ראש ואתה תשופנו עקב: ס אל האשה אמר  
 הרבה ארבה בעבונך והרבה בעצב תלכי בגים ואל אישך תשוקתך  
 16 והוא ימשל בך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל  
 17 מן העץ אשר צויתי לאמר לא תאכל ממנו ארורה האדמה  
 18 בעבונך בעבונך תאכלנה כל ימי חיה: וקוץ ודרדר תצמיח לך  
 19 ואכלת את עשב השדה: בזעת אפך תאכל לחם עד שובך אל-  
 20 האדמה כי מפנה לקחת כרעפר אתה ואל עפר תשוב: ויקרא  
 21 האדם שם אשתו חיה כי הוא היתה אם כל-הי: ויעש יהוה  
 22 אלילים לאדם ולאשתו כתלות עיר ויגלשם: פ ויאמר  
 23 יהוה אלילים הן האדם והיה כאחד ממנו לזעת טוב ורע ועתה  
 24 פנישלה ידו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחהו  
 25 יהוה אלילים מן-גן עדן לעבד את האדמה אשר לקח משם: ויגדש  
 26 את האדם וישכן מן-גן עדן את החיים ואת לחם החרב  
 המהפכת לשמר את-הרעה עין החיים:

## MASORETIC NOTES EXPLAINED.

ב' רבתי	. . . . .	Large Beth.
ה' זעירא	. . . . .	Small He.
דגש אחר שורק	. . . . .	Daghes after Shurek.

# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוּדִי וְדוּדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.



Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁמַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַח** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁלַל.



Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*) Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

## 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **שָׁחַח**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be



sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

## 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

# 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **הָרַג** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

## b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate:--

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

## c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.



Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me



Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

#### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of ·לָבַחַ with suffixes.

Translate :—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

### c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. הֵנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָרַי *word* and נַפְשִׁי *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of



his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall



eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb **יָצַח** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **יָצַח**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*) Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לֹא) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDII GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כֵּן) good from us.

### 19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה to approach and the *Kal* of נָתַן to give.

Translate :—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **הִצִּיב** *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to



surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODH VERBS, § 58.

Write the paradigm of *יָשַׁב* to dwell, and the Kal of *יָבֵשׁ* to be dry.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of יריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נָחַד** *to find*.

Translate:—

Ye (*m. and f.*) found. We were found. Thou (*m. and f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m. and f.*) will cause to find. Ye (*m. and f.*) will find. She will be found. He will find. Ye (*m. and f.*) will find out. Find ye (*m. and f.*). Cause ye (*m. and f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of **נָהַד**.

Translate:—

They revealed. We revealed. She revealed. I re-



vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Reveal ing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מֵן, thus הַמִּשָּׁה מֵן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּ which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, §.67, 2) light!

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

### 29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

### 30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second



morning. The second evening. And it was so. And he did so.

### 31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

### 32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (laminary)  
 One great light. The second small light. Two great  
 lights. The two small lights. Two of (Heb. from) the  
 small lights, which (Heb. to which) they have called  
 stars. The stars will give light in the night. He made  
 one light for the rule of the day. The second light was  
 made for the rule of the night. He divided between  
 lights and lights (Heb. to lights). Thou didst divide be-  
 tween the great lights and the stars. God created the  
 lights and said (Vav. Conv.) to them, Give light upon the  
 earth and divide day from night; and it was so. There  
 shall be signs in the heaven and in the earth. One sea-  
 son. A second day. The third year. Two years and  
 two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and  
 the stars and in the firmament of heaven he set (Heb.  
 gave) them. He set the firmament above the earth and  
 the earth above the sea. I gave. They gave. We gave.  
 Thou gavest. She gave. Giving. To give. He will  
 give. We shall give. Given. Ye will give. One light  
 ruled the day. A second light shall rule the night.  
 Thou [art] ruling the earth and the sea. God saw that  
 the lights [were] good. He made the reptiles (collective)  
 which are in the waters. He divided between the rep-  
 tile and the fowl. A soul of life. The soul of life.  
 Thou madest the soul of life which is in the fowl and in  
 the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful



Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infn.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

#### 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

#### 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

#### 46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

#### 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-



ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אֲבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish</i> . P. <i>to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אֶבֶן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אֶר n. m. <i>mist, vapor</i>	אֵיָה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing</i> <i>there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵין adv. <i>where?</i> only after מֵינֵן, מֵינֵן <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אֵיפָה n. f. <i>ephah</i>
אֶדְנִי n. m. <i>Lord</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, hus-</i> <i>band, each</i>
אָהֵב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּא) <i>to eat</i> . H. <i>to cause to eat</i>
אֹהֶל n. m. (אֹהֳלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֶהְרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אוֹר v. K. N. <i>to shine</i> . H. <i>to</i> <i>cause to shine, give light</i>	אֵלֶּה prep. <i>to, unto, respecting</i>
אוֹר n. m. <i>light</i>	אֵלֶּה see זֶה
אוּר n. <i>Ur</i>	אֵלֶּה commonly in the pl.
אוֹת n. m. f. (וֹת) <i>sign</i>	אֱלֹהִים n. m. <i>God</i>
אָז adv. <i>then</i>	אֶלְעָזָר n. m. <i>Elcazar</i>
אָזָן n. f. (אָזְנִים) <i>ear</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אֲחִים) <i>brother</i>	אִם conj. <i>if, in a disjunctive</i> <i>question or</i>
אָחָב n. m. <i>Ahab</i>	אִמֵּן v. N. <i>to be verified, found</i> <i>true</i>
אֶחָד adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

- אַמָּנָה n. *Amanah*  
 אֲמֵנָה adv. *truly, indeed*  
 אָמַר ∇ K. (פֶּא) *to say*. N. *to be said*  
 אָנָה adv. *whither?*  
 אָנוּשׁ n. m. *man*  
 אֲנִי, אֲנִי pron. *I*  
 אֶפֶס n. m. (אַפִּיס) *nostril, face*  
 אֶפֶס conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*  
 אֶפֶר n. m. *ashes*  
 אֶרֶבָה n. f. *lattice, window*  
 אַרְבַּע num. *four*  
 אַרְבָּעִים num. *forty*  
 אֲרוֹן n. m. f. *ark*  
 אֶרֶץ n. m. f. (וֶת) *earth, land*  
 אָרַר v. K. P. *to curse*. N. *Ho. to be cursed*  
 אֲרָרַט n. *Ararat*  
 אֵשׁ n. m. f. *fire*  
 אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*  
 אֲשֶׁר pron. *who, which; conj. that, because; כַּאֲשֶׁר as*  
 אִשְׁתָּה n. f. (ים. and וֶת) *pillar*  
 אֵת sign of the definite object  
 אִתָּה prep. *with*  
 אַתָּה m., אַתָּה f. pron. *thou*  
 בַּ prep. *in, into, at, with*  
 בָּאָר n. f. *a well*  
 בִּגְדִי n. m. *garment, pl. clothes*  
 בֵּר n. m. *separation; לְבָדּוֹ in his separation, i. e. alone*  
 בָּדַל v. H. *to separate, divide*. N. *to be separated*  
 בִּדְלִיל n. *bdellium*  
 בְּהוּ n. m. *emptiness*  
 בְּהֵמָה n. f. *beast, cattle*  
 בּוֹא v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*  
 בֵּין prep. *between*  
 בֵּית n. m. (בְּתִים) *house*  
 בִּלְתִּי adv. *not, used with the infinitive*  
 בֵּן n. m. (בָּנִים) *son*  
 בָּנָה v. K. *to build*  
 בַּעֲבוּר prep. *on account of*  
 בַּעַל n. m. *Baal, lord*  
 בֹּקֶר n. m. *morning*  
 בָּרָא v. K. *to create*. N. *to be created*  
 בָּרָד n. m. *hail*  
 בְּרִית n. f. *covenant*  
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*  
 בְּרָכָה n. f. *a blessing*  
 בָּשָׂר n. m. *flesh*  
 בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*  
 בְּהוּלָה n. f. *virgin*  
 גָּאַל v. K. *to redeem*. P. *to defile*



גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

בֶּחֳזֶה n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גִּמְלוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַע (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דִּבְשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דִּלְתִּים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַי n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דִּרְבֵּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause etc spring up, bring forth grass*

דֶּשֶׁא n. m. *grass*

הָ art. *the*

הָ asks a question.

הֶדָּר n. m. *majesty*

הִיא m. היא, הִוא f. pron. *he, she, it, that*

הֹדָד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן int. (הִנְנִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָרָה n. m. (pl. הָרִים, const הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵלֶּה, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעֲהָ n. f. (זַעֲהָ) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*  
 חֲגוּרָה n. f. *apron*  
 חִדְקֵל n. *Hiddekel, Tigris*  
 חֲדָשׁ adj. *new*  
 חֹדֶשׁ n. m. *month*  
 חֲוִילָה n. *Havilah*  
 חֲזַק v. K. (fut. a) *to be strong*  
 חַי adj. (חַיָּה) *living, alive*  
 חַיָּה n. f. (paragog. vowel חַיָּה) *life, living thing, beast*  
 חַיִּי v. K. *to live*  
 חַיִּים n. m. pl. *life*  
 חַלּוֹן n. m. f. *window*  
 חָלַל v. H. *to begin*  
 חָלַץ v. P. *to deliver*  
 חָמַד v. K. P. *to desire*. N. *to be desired*  
 חֲמִישִׁי num. *fifth*  
 חָמָן n. m. *Haman*  
 חֲמִשִּׁים num. *fifty*  
 חֶסֶד n. m. *kindness, mercy*  
 חָסַר v. K. *to be diminished, to fail*  
 חֲצִי n. m. (חֲצִי) *half*  
 חֶרֶב n. f. *sword*  
 חֵרֶשׁ adj. (חֲרָשִׁים) *deaf*  
 חֹשֶׁךְ n. m. *darkness*  
 טָהוֹר adj. *clean, pure*  
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*  
 טוֹב adj. *good*  
 טָנָף v. P. *to soil, defile*  
 טָרַם adv. *not yet, before*  
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*  
 יָבֵשָׁה adj. f. *dry land*  
 יָגַע v. K. *to be weary*. P. II. *to weary, to cause to toil*  
 יָד n. f. *hand*  
 יָדַע v. K. *to know*. H. *to cause to know, let know*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *Jew*  
 יְהוָה n. m. *Jehovah*  
 יוֹם n. m. (יָמִים) *day*  
 יוֹנָה n. f. (יוֹם) *dove*  
 יוֹסֵף n. m. *Joseph*  
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*  
 יָלַד see יָלָד  
 יָם n. m. (יָמִים) *sea*  
 יַעֲקֹב n. m. *Jacob*  
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*  
 יָצַק v. K. *to pour*  
 יָצַר v. K. (יִצְרֶה) *to form*  
 יָלָא v. K. (יִלְא) *to fear*  
 יָרַד v. K. *to go down, descend*  
 יְרוּשָׁלַם n. *Jerusalem*  
 יָרַח n. m. *moon*  
 יְרִיחוֹ n. *Jericho*

יָרֵק n. m. <i>greenness</i>	כֶּסֶד n. m. <i>silver</i>
יָרַשׁ or יָרַשׁ v. K. H. <i>to drive out</i>	כַּף n. f. (כַּפַּיִם) <i>palm of the hand, sole of the foot</i>
יִשְׂרָאֵל n. m. <i>Israel</i>	כְּרוּב n. m. <i>cherub</i>
יָשַׁב v. K. <i>to sit, dwell, inhabit</i>	כָּרַת v. K. <i>to cut, cut off, make a covenant. H. to cut off. Ho. to be cut off</i>
יָשָׁן v. K. (יִישָׁן) <i>to sleep</i>	כַּשְׁדִּים n. m. pl. <i>Chaldees</i>
יִשְׁע n. m. <i>salvation</i>	כְּתֹנִית n. f. (pl. כְּתֹנִיִּת, const. כְּתֹנִית) <i>tunic</i>
כִּי prep. <i>according to, as, like</i>	לְ prep. <i>to, for</i>
כָּבֵד K. (fut. a) <i>to be heavy. P. to honor. N. to be honored</i>	לֹא adv. <i>not</i>
כְּבוֹד n. m. <i>honor, glory</i>	לֵב n. m. (לְבָיִת) <i>heart</i>
כָּבַשׁ v. K. P. <i>to subdue. N. to be subdued</i>	לִבָּב n. m. (וֶת) <i>heart</i>
כֹּה adv. <i>thus, so</i>	לָבַשׁ or לָבַשׁ v. K. (fut. a) <i>to put on, wear, be clothed with. H. to cause to put on, to clothe</i>
כֹּהֵן n. m. <i>priest</i>	לֶהֱט n. m. <i>flame</i>
כּוֹכַב n. m. <i>star</i>	לֶחֶם n. m. f. <i>bread</i>
כּוּל v. P. (כֹּלְלִי) <i>to contain</i>	לַיִל n. m. (לַיְלָה § 48. 2, pl. וַיִּל) <i>night</i>
כּוּשׁ n. m. <i>Cush</i>	לִין v. K. <i>to lodge</i>
כִּי conj. <i>for, because, that; after a negative but</i>	לִפְנֵי see פָּנִים
כָּל n. m. (suf. כֹּלֹּ) <i>all, every, the whole</i>	לָבַד v. K. <i>to capture</i>
כָּלָא v. K. <i>to withhold, restrain. N. to be restrained</i>	לָקַח v. K. <i>to take. N. Pu. Ho. to be taken</i>
כָּלָה v. K. <i>to come to an end. P. to complete, finish. Pu. to be finished</i>	מְאֹד adv. <i>very</i>
כֵּל n. m. (כֵּלִים) <i>vessel, article</i>	מֵאָה num. <i>hundred</i>
כֵּן adv. <i>so. כֵּן עַל therefore</i>	מְאוֹר n. m. (יָם. and וַיִּת) <i>light, luminary</i>
כַּנָּף n. f. <i>wing</i>	מִאֲכָל n. m. <i>food</i>
כִּסֵּא n. m. (וֶת) <i>throne</i>	

מִדְבָּר n. m. <i>wilderness</i>	מְנוּחָה n. m. <i>rest</i>
מַה pron. <i>what? whatever;</i> לָמָּה, לְמַה <i>for what? why?</i>	מָנַע v. K. <i>to withhold, keep</i> back. N. <i>to be withheld</i>
מוֹסֵר n. m. <i>instruction</i>	מְעַט n. <i>a little</i>
מוֹעֵד n. m. (יָם. and יוֹם) <i>season</i>	מָעַט H. <i>to make small or few</i>
מוֹת v. K. <i>to die.</i> Ho. <i>to be</i> <i>put to death</i>	מַעְיָן n. m. (יָם. and יוֹם) <i>fountain</i>
מָוֶת n. m. <i>death</i>	מֵעַל adv. <i>above</i>
מִזְבֵּחַ n. m. (יוֹם) <i>altar</i>	מַעְרָה n. f. (const. מַעְרֶה) <i>cave</i>
מִטָּה n. f. <i>bed</i>	מָצָא v. K. <i>to find</i>
מָטַר v. H. <i>to cause to rain</i>	מִצְבָּה n. f. <i>statue</i>
מָטָר n. m. <i>rain</i>	מִצְוָה n. f. <i>commandment</i>
מִי pron. <i>who? whoever</i>	מִקְלָה n. m. <i>gathering together,</i> <i>collection</i>
מַיִם n. m. pl. <i>water</i>	מָקוֹם n. m. f. (יוֹם) <i>place</i>
מִין n. m. <i>species, kind</i>	מָרָא n. f. <i>Mara (bitter)</i>
מָכַר v. K. <i>to sell</i>	מַרְאֵה n. m. <i>sight, appear-</i> <i>ance</i>
מָלָא v. K. <i>to fill or be full.</i> P. <i>to fill.</i> N. Pu. <i>to be filled</i>	מִרְדְּכָי n. m. <i>Mordecai</i>
מִלְאָכָה n. f. (const. מִלְאָכָה. suf. מִלְאָכָהוּ) <i>work</i>	מִשַּׁח v. K. <i>to anoint</i>
מִלְחָמָה n. f. <i>war, fighting</i>	מִשְׁכָּן n. m. <i>tabernacle, dwell-</i> <i>ing</i>
מָלַךְ v. K. <i>to reign.</i> H. <i>to</i> <i>cause to reign, to make</i> <i>king.</i> Ho. <i>to be made king</i>	מִשַּׁל v. K. <i>to rule, with בְּ be-</i> <i>fore its object.</i> H. <i>to cause</i> <i>to rule</i>
מֶלֶךְ n. m. <i>king</i>	מִשְׁפָּט n. m. <i>judgment</i>
מַלְכָּה n. f. <i>queen</i>	נָא particle of entreaty, <i>now,</i> <i>pray, I pray thee</i>
מַלְכוּת n. f. (§ 9. 7) <i>kingdom</i>	נָגַד v. H. <i>to tell.</i> Ho. <i>to be told</i>
מַמְלָכָה n. f. (const. מַמְלָכָה) <i>kingdom</i>	נֶגֶד prep. <i>before, in the pres-</i> <i>ence of, over against;</i> נֶגְדִּי <i>corresponding to, a coun-</i> <i>terpart</i>
מִמְשָׁלָה n. f. (const. מִמְשָׁלָה) <i>dominion, rule</i>	
מָן n. m. <i>manna</i>	
מִן prep. <i>from, out of;</i> מִמָּזְרָח <i>on the east of</i>	



- נָגַע v. K. *to touch*, with בָּ before its object  
 נָגַשׁ v. K. N. *to approach*  
 נָהָר n. m. (יָם. and יוֹם) *river*  
 נָחַת v. K. *to rest*. H. (הַלִּיחַ or הַלִּיחַ) *to cause to rest, put, place*  
 נֹחַ n. m. *Noah*  
 נָחָשׁ n. m. *serpent*  
 נָטַע v. K. *to plant*  
 נַעֲמִי n. f. *Naomi* (sweet)  
 נָעַר n. m. *young man*  
 נָפַח v. K. *to breathe, blow*  
 נָפַל v. K. *to fall, fail*  
 נָפֶשׁ n. m. f. (יָם. and יוֹם) *soul, life*  
 נִקְבָּה n. f. *female*  
 נָשָׂא v. H. *to deceive*  
 נָשִׁים see אִשָּׁה  
 נִשְׁמָה n. f. *breath*  
 נָחַץ v. P. *to demolish*  
 נָתַן v. K. *to give, put*. N. Ho. *to be given*  
 סָבַב v. K. *to surround*  
 סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*  
 סָכַר v. N. *to be shut, stopped*  
 סֶלַע n. m. *rock*  
 סָפַר v. P. *to recount, tell*  
 עָבַד v. K. *to serve, till*  
 עָבֹד n. m. *servant*  
 עָבַר v. K. *to pass*. H. *to cause to pass*  
 עַד prep. *unto, until*  
 עֲדָה n. f. *company, assembly*  
 עֵדֶן n. *Eden*  
 עוֹד adv. *yet, besides*  
 עוֹלָם n. m. *suckling, babe*  
 עוֹלָם n. m. *eternity*; עוֹלָם forever  
 עוֹף n. m. *fowl, birds*  
 עוֹף v. K. P. *to fly*  
 עִוֵּר adj. *blind*  
 עוֹר n. m. (יוֹם) *skin*  
 עָזַב v. K. *to leave, forsake*  
 עֵזֶר n. m. *help*  
 עָטַר v. P. *to crown*  
 עֵי n. (with art.) *Ai*  
 עֵינַי n. f. (עֵינַיִם) *eye*  
 עִיר n. f. (עָרִים) *city*  
 עִירָם n. m. (עִירָאִים) *nakedness, naked*  
 עַל prep. *upon, over, concerning*  
 עָלָה v. K. *to go up*. H. *to bring up, offer*  
 עָלָה n. m. *leaf*  
 עֹלָה n. f. *burnt-offering*  
 עֲלִי n. m. *Eli*  
 עָלָם see עוֹלָם  
 עַם n. m. (עַמִּים) *people*  
 עִם prep. (עִמִּי or עִמָּדִי) *with*  
 עָמַד v. K. *to stand*  
 עָפָר n. m. (יוֹם) *dust*

- עץ n. m. *tree*, and collectively *trees*  
 עֶצֶב n. m. *pain, sorrow*  
 עֲצָבוֹן n. m. *pain, sorrow*  
 עֶצֶם n. f. (ים. and וֹת) *bone*  
 עָקֵב n. m. (const. עֲקֵב, pl. ים. and וֹת) *heel*  
 עֶרֶב n. m. f. (וֹת) *evening*  
 עֹרֵב n. m. *raven*  
 עָרוֹם adj. (עֲרֻמָּה) *naked*  
 עָרוּם adj. *cunning, subtle*  
 עֵשֶׂב n. m. (וֹת) *herb*  
 עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*  
 עֵשָׂו n. m. *Esau*  
 עֶשְׂוֹר n. m. *decade, ten*  
 עֲשִׂירִי num. *tenth*  
 עֵת n. m. f. (עֵתִים) *time in the sense of duration*  
 עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*  
 פִּישׁוֹן n. *Pison*  
 פְּלִשְׁתִּים n. m. pl. *the Philistines*  
 פֹּר־ conj. *lest, that not*  
 פָּנִים n. m. pl. *face*; לִפְנֵי or עַל-פְּנֵי *before, in the presence of*  
 פָּעַם n. m. f. *time in the sense of repetition*  
 פָּקַח v. K. *to open the eyes*. N. *to be opened*  
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*
- פָּרָה v. K. *to be fruitful*  
 פֶּרִי n. m. *fruit*  
 פַּרְעֹה n. m. *Pharaoh*  
 פַּרְפָּר n. *Pharpar*  
 פָּרָת n. *Euphrates*  
 פָּשַׁט v. K. *to take off clothes*  
 פָּתַח v. K. *to open*. N. *to be opened*
- צָבָא n. m. (ים. and וֹת) *host*  
 צִדֵּק n. m. *righteousness*  
 צִוָּה v. P. *to command*  
 צִיּוֹן n. f. *Zion*  
 צֶלֶם n. m. *image*  
 צִלְעַ n. f. (const. צִלְעַ, pl. ים. and וֹת) *side, rib*  
 צִמַּח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*  
 צָעָקָה n. f. *cry*  
 צָרָה n. f. (צָרָה) *trouble*
- קָבַל v. P. *to receive, accept*  
 קָבֵץ v. P. *to gather*. N. *to be gathered*  
 קָבַר v. K. *to bury*. N. *to be buried*  
 קֶדֶם n. m. *east*  
 קִדְמָה n. f. *former state*  
 קִדְמָה n. f. *east*  
 קִדַּשׁ v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing	רָדָה v. K. to rule, have dominion
קָוָה v. N. to be gathered together	רְהִטִּים n. m. pl. troughs
קוֹל n. m. (וֹת) voice, sound	רוּחַ n. m. f. (וֹת) breath, wind, Spirit
קָם v. K. to arise	רוץ v. K. to run
קוץ n. m. thorn	רַחוּם adj. merciful
קָטָן, קָטַן adj. (קִטְנָה) little, small	רַחֲמִים n. m. pl. mercies, compassions
קָטַר v. H. to burn incense	רָחַף v. P. to brood, hover over
קִטְרֶה n. f. incense	רָחַץ v. K. to wash
קָלָל v. K. to be light, diminished	רִיב v. K. to contend
קִלְלָה n. f. a curse	רָמַשׁ v. K. to creep
קֵץ n. m. end	רֶמֶשׁ n. m. creeping thing, reptile
קָצָה n. m. end	רַע adj. (רָעָה) bad, evil
קָרָא v. K. to call. N. Pu. to be called	רָעָב n. m. famine
קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer	רָעָה n. f. evil
קָרַע v. K. to rend	רָקִיעַ n. m. firmament
רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear	שָׂדֶה n. m. (ים, and וֵדֵי) field
רֹאשׁ n. m. (רָאשִׁים) head, source	שִׁיחַ n. m. bush, shrub
רֵאשִׁית n. f. beginning	שָׂם v. K. to place
רַב adj. (רַבָּה) much, many	שָׂכַל v. H. to be wise, act wisely
רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.	שָׁלְמָה n. f. garment
רַבִּיעִי num. fourth	שִׂמְחָה n. f. gladness
רֶגֶל n. f. (רַגְלִים) foot	שָׂק n. m. sackcloth
	שָׂרַף v. K. to burn
	שִׂשׂוֹן n. m. joy
	שְׂאֵרִית n. f. remnant
	שְׁבִיעִי num. seventh
	שָׁבַע v. N. to swear

- שְׁבַע n. m. *seventeen*  
 שָׁבַר v. P. *to break in pieces*  
 שָׁבַח v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*  
 H. *to cause to rest or cease*  
 שָׁבַח n. m. f. (suf. שְׁבַחַי) *Sabbath*  
 שֵׁהם n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שׁוּף v. K. *to bruise, crush*  
 שָׁחַת v. H. *to destroy*  
 שִׁית v. K. *to put*  
 שָׁכַב v. K. *to lie down*  
 שָׁכַח v. K. *to forget*  
 שָׁכַח v. K. *to subside*  
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*  
 שָׁחַם v. H. *to rise early*  
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַךְ v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there*; שָׁמָּה *thither*  
 שֵׁם n. m. (וֵת) *name*  
 שָׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שֶׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with אָ; to hearken*
- שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*  
 שֶׁמֶשׁ n. m. f. *sun*  
 שָׁנָה n. f. (יָם.) *year*  
 שָׁנִי n. m. *crimson*  
 שְׁנִי num. *second*  
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*  
 שְׁנִית adv. *a second time*  
 שַׁעַר n. m. f. (יָם.) *gate*  
 שִׁפְחָה n. f. *handmaid*  
 שָׁקָה v. H. *to cause to drink, to water*  
 שֶׁקֶל n. m. *shekel*  
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*  
 שָׁרָץ n. m. *creeping thing, reptile*  
 שֵׁשִׁי num. *sixth*  
 תַּאֲוָה n. f. *desire*  
 תַּאֲנִה n. f. (יָם.) *fig-tree, fig*  
 תִּכְהָה n. f. *ark*  
 תִּהְיוּ n. m. *desolateness*  
 תְּהוֹם n. m. f. (וֵת) *ocean, the deep*  
 תִּכְוָה n. m. *midst*  
 תּוֹלְדוֹת n. f. pl. *generations*  
 תַּחַת prep. *under, instead of*  
 תַּנִּין n. m. *sea-monster*  
 תָּפַר v. K. *to sew*  
 תָּפַשׁ v. K. *to lay hold of, seize*  
 תַּרְדֵּמָה n. f. *deep sleep*  
 תְּשׁוּקָה n. f. *desire*



# ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אֶהֱרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כְּ	
<i>on account of</i> בְּעִבּוּר	
<i>to adhere</i> דָּבַק K.	
<i>after</i> אַחֵר	
<i>Ahab</i> אַחָאב	
<i>Ai</i> הָעִי	
<i>alive</i> חַי	
<i>all</i> כָּל	
<i>alone</i> לְבַדּוֹ	
<i>also</i> גַּם, אַחַד	
<i>altar</i> מִזְבֵּחַ	
<i>Amanah</i> אֲמָנָה	
<i>and</i> וְ	
<i>to anoint</i> מָשַׁח K.	
<i>apron</i> חֲגוּרָה	
<i>to appear</i> רָאָה N.	
<i>appearance</i> מֵרָאָה	
<i>to approach</i> נָגַשׁ K. N.; קָרַב	
K.	
<i>to arise</i> קָם K.	
<i>ark</i> אֲרוֹן	
<i>article</i> כְּלִי	
<i>as</i> כַּ, כְּ	
	<i>to be</i> הָיָה K.
	<i>to bear (bring forth)</i> יָלַד K.
	<i>beast (domesticated)</i> בְּהֵמָה
	<i>beast (wild)</i> חַיָּה
	<i>because</i> כִּי, אֲשֶׁר
	<i>bed</i> מִטָּה
	<i>before</i> adv. קִדְמָה
	<i>before</i> prep. לִפְנֵי, לְפָנַי, לְפָנֶיךָ
	<i>to begin</i> הֵלַל H.
	<i>beginning</i> רֵאשִׁית
	<i>behold</i> הִנֵּה, הִנּוּ
	<i>belly</i> בֶּהֱמוֹן
	<i>benefit</i> נִמְוִיל
	<i>to bereave</i> שָׂכַל P.
	<i>to be bereaved</i> שָׂכַל K.
	<i>besides</i> עוֹד
	<i>between</i> בֵּין
	<i>birds</i> עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.  
*blessing* בְּרָכָה  
*blind* עִוֵּר  
*blood* דָּם  
*to blow* נָפַח K.  
*bone* עֵצָם  
*to be born* יָלַד N.  
*bread* לֶחֶם  
*to break in pieces* שָׁבַר P.  
*breath* נְשָׁמָה, רוּחַ  
*to breathe* נָפַח K.  
*to bring* בָּוֵא H.  
*to bring back* שׁוּב P. H.  
*to bring forth* יָצָא H.  
*to bring forth children* יָלַד H.  
*to bring forth grass* הֵשָׂא H.  
*to bring near* קָרַב H.  
*to bring up* עָלָה H.  
*to brood* רָחַה P.  
*brother* אָח  
*to bruise* שׁוּף K.  
*to build* בָּנָה K.  
*to burn* שָׂרַף K.  
*to burn incense* קָטַר H.  
*burnt-offering* עֹלָה  
*to bury* קָבַר K.  
*bush* שִׁיחַ  
*but* (after a negative) כִּי  
  
*to call* קָרָא K.  
*to capture* לָכַד K.  
*to cast* שָׁלַךְ H.  
*cattle* בְּהֵמָה
- cave* מְעָרָה  
*to cease* שָׁבַת  
*Chaldees* כַּשְׁדִּים  
*cherub* כְּרוּב  
*city* עִיר  
*clean* טָהוֹר  
*to be clean* טָהַר K.  
*to cleanse* טָהַר P.  
*to cleave (adhere)* דָּבַק K.  
*to clothe* לָבַשׁ H.  
*to be clothed with* לָבַשׁ אוֹ לְבָשׁ K.  
*clothes* בְּגָדִים  
*collection* מִקְנֶה  
*to come* בָּוֵא K.  
*to come near* קָרַב K.  
*to command* צִוָּה P.  
*commandment* מִצְוָה  
*company* עֵדָה  
*compassions* רַחֲמִים  
*to complete* כָּלָה P.  
*conception* הִרְיוֹן  
*concerning* עַל  
*to consecrate* קָדַשׁ P. H.  
*to contain* כּוּל P.  
*to contend* רִיב K.  
*corresponding to* כְּנִגְדֹּ  
*counterpart* כְּנִגְדֹּ  
*covenant* בְּרִית  
*to create* בָּרָא K.  
*to creep* רָמַשׁ K., שָׂרַץ K.  
*creeping thing* רָמַשׁ, שָׂרַץ  
*crimson* שָׁנִי  
*to crown* עָטַר P.

*to crush* דַּבֵּק K. H., שוּף K.

*cry* זָעַקָה , זַעֲקָה

*to cry* זָעַק K.

*cunning* עָרוּם

*to curse* אָרַר K. P.

*curse* קָלָלָה

*Cush* כּוּשׁ

*to cut* כָּרַח K.

*to cut off* כָּרַח K. H.

*Damascus* דַּמָּשֶׁק

*darkness* חֹשֶׁךְ

*daughter* בַּת

*David* דָּוִד

*day* יוֹם

*deaf* חֵרֵשׁ

*death* מָוֶת

*to be put to death* מוֹת Ho.

*decade* עֶשְׂוֵר

*to deceive* נִשָּׂא H.

*the deep* תְּהוֹמוֹם

*to defile* גָּאֵל P., טָנַף P.

*to deliver* הִצִּיל P.

*to demolish* נָחַץ K.

*to descend* יָרַד K.

*desire* תַּשׁוּקָה , תַּאֲוָה

*to desire* חָמַד K. P.

*desolateness* תִּהְיוּ

*to destroy* אָבַד P., שָׁחַת H.

*to die* מוֹת K.

*to divide* בָּדַל H.

*to do* עָשָׂה K.

*dominion* מִמְשָׁלָה

*to have dominion* רָדָה K.

*door* דֶּלֶת

*dove* יוֹלָה

*to cause to drink* שָׁקָה H.

*to drive out* גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

*dry land* רִבְשָׁה

*to be dry* יָבַשׁ K.

*dust* עָפָר

*to dwell* נָשַׁב K., שָׁכַן K.

*dwelling* מִשְׁכָּן

*each* אֶחָד

*ear* אָזֶן

*to rise early* שָׁכַם H.

*earth* אֶרֶץ

*east* קִדְמָה , קֶדֶם

*on the east of* לְ מִקְדָּם

*to eat* אָכַל K.

*Eden* עֵדֶן

*Edom* אֶדוֹם

*Eleazar* אֶלְעָזָר

*Eli* אֵלִי

*emptiness* בָּהֶו

*to come to an end* בָּלָה K.

*enmity* אִיבָה

*ephah* אֵיפָה

*Esau* עֵשָׂו

*eternity* עוֹלָם

*Euphrates* פָּרַת

*even* גַּם , אֵף

*evening* עָרֵב

*every* כָּל

*evil* adj. רָע , n. רָעָה

*eye* עֵינִי

*face* פָּנִים, אַפָּיִם  
*to fail* נָפַל K.  
*to fall* נָפַל K.  
*famine* רָעָב  
*father* אָב  
*to fear* יָרָא  
*female* נְקֵבָה  
*to make few* מָעַט H.  
*field* שָׂדֵה  
*fifth* חֲמִישִׁי  
*fig, fig-tree* תְּאֵנָה  
*fighting* מִלְחָמָה  
*to fill* מָלֵא K. P.  
*to find* מָצָא K.  
*to finish* בָּלָה P.  
*fire* אֵשׁ  
*firmament* רָקִיעַ  
*fish* דָּגָה  
*flame* לָהֵט  
*flesh* בָּשָׂר  
*to fly* עוֹף K. P.  
*food* מַאֲכָל  
*foot* רֶגֶל  
*for conj.* כִּי, *prep.* ל  
*forever* לְעוֹלָם  
*to forget* שָׁכַח K.  
*to form* יָצַר K.  
*former state* קִדְמָה  
*to forsake* עָזַב K.  
*four* אַרְבָּעָה  
*fourth* רְבִיעִי  
*fowl* עוֹף  
*from* מִן  
*fruit* פְּרִי

*to be fruitful* פָּרָה K.  
*to be full* מָלֵא K.  
*garden* גֶּן  
*garment* שְׂלֵמָה, בְּגָד  
*gate* שַׁעַר  
*to gather* קָבַץ P.  
*to be gathered together* קָוָה N.  
*gathering together* מִקְוָה  
*generations* תּוֹלְדוֹת  
*Gibcon* גִּבְעוֹן  
*Gihon* גִּיחוֹן  
*to give* נָתַן K.  
*to give light* אוֹר H.  
*gladness* שִׂמְחָה  
*glory* כְּבוֹד  
*to go* הָלַךְ K.  
*to go down* יָרַד K.  
*to go forth, go out* יָצָא K.  
*to go up* עָלָה K.  
*gold* זָהָב  
*good* טוֹב  
*God* אֱלֹהִים, אֵל  
*grass* דְּשָׁא  
*great* גָּדוֹל  
*to be great* גָּדַל K.  
*to make great* גָּדַל P.  
*greenness* יָרֵק  
*ground* אֲדָמָה  
*hail* בָּרָד  
*half* חֲצִי  
*Haman* חָמָן  
*hand* יָד



*handmaid* שִׁפְחָה

*Havilah* חַוִּילָה

*he* הוּא

*head* רֹאשׁ

*to hear* שָׁמַע K.

*to hearken* שָׁמַע K.

*heart* לֵב, לִב

*heaven* שָׁמַיִם

*to be heavy* כָּבֵד K.

*to take heed* שָׁמַר N.

*heel* עָקֵב

*help* עֲזָרָה

*herb* עֵשֶׂב

*Hiddekel* חִדְקֵל

*to hide* חָבֵא H.

*hither* הִנֵּה

*to lay hold of* תָּפַס K.

*holiness* קִדְשׁ

*to be holy* קָדַשׁ K.

*honey* דְּבַשׁ

*honor* כְּבוֹד

*to honor* כָּבֵד P.

*host* צָבָא

*house* בַּיִת

*to hover over* רָחַף P.

*how* אֵיכָכָה

*how much less* כִּי אַף—*how much more* id.

*husband* אִישׁ

*I* אֲנִי, אֲנִי

*if* אִם

*image* צֶלֶם

*in* בְּ

*incense* קֹטֶרֶת

*to burn incense* קָטַר H.

*to increase abundantly* שָׁרַץ K.

*indeed* אֲמֵן

*to inhabit* יָשַׁב K.

*instead of* תַּחַת

*instruction* מוֹסֵר

*into* בְּ

*Israel* יִשְׂרָאֵל

*it* הוּא, הִיא

*Jacob* יַעֲקֹב

*Jehovah* יְהוָה

*Jericho* יֶרִיחוֹ

*Jerusalem* יְרוּשָׁלַם

*Jew* יְהוּדִי

*Joseph* יוֹסֵף

*joy* שִׂשׂוֹן

*Judah* יְהוּדָה

*judgment* מִשְׁפָּט

*to keep* שָׁמַר K.

*to keep back* מָנַע K.

*to keep Sabbath* שָׁבַת K.

*kind* n. מִין

*kindness* חֶסֶד

*king* מֶלֶךְ

*to make king* מָלַךְ H.

*kingdom* מַמְלָכָה, מְלָכוּת

*to know* יָדַע K.

*to let know* יָדַע H.

*land* אֶרֶץ, אֲדָמָה

*large* גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כְּ

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חָיָה K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן !

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חֶסֶד

midst תְּוֶה

mist אַר

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹאִי, אֵל

there is not or was not אֵין

that not פֶּן

not yet טָרָם

now (entreaty) נָא, (time) עַתָּה

*to observe* שָׁמַר K.  
*ocean* תְּהוֹם  
*to offer* עָלָה H., קָרַב H.  
*oil* שֶׁמֶן  
*olive, olive-tree* זֵית  
*one* אֶחָד  
*onyx* שֹׁהַם  
*to open* פָּתַח K.  
*to open the eyes* פָּקַח K.  
*or* (in a disjunctive question)

אִם

*out of* מִן  
*over* עַל  
*over against* נִגָּד  
*overtake* דָּבַק H.

*pain* עֲצָבוֹן , לְעָצַב  
*to part* פָּרַד K. P. H.  
*people* עַם  
*to perish* אָבַד K.  
*Pharaoh* פַּרְעֹה  
*Pharpar* פַּרְפָּר  
*Philistines* פְּלִשְׁתִּים  
*pillar* אֲשֶׁרָה  
*Pison* פִּישׁוֹן  
*place* מָקוֹם  
*to place* נִיחַ H., שָׁים K.  
*to plant* נָטַע K.  
*to pour* יָצַק K.  
*pray! I pray thee* נָא  
*in the presence of* לְפָנַי , לְנֶגְדִי  
 עַל־פָּנַי  
*priest* כֹּהֵן  
*to produce* עָשָׂה K.

*to produce seed* זָרַע H.  
*to pulverize* דָּקַק K. H.  
*pure* טָהוֹר  
*to be pure* טָהַר K.  
*to purify* טָהַר P.  
*to purify one's self* קָדַשׁ Hith.  
*to put* נִיחַ H., נָתַן K., שָׂית K.  
*to put forth* שָׂלַח K. P.  
*to put on clothes* לָבַשׁ or לְבַשׁ K.

*queen* מַלְכָּה

*rain* מָטָר  
*to cause to rain* מָטַר H  
*to receive* קָבַל P.  
*to recount* סָפַר P.  
*to redeem* גָּאַל K.  
*to reign* מָלַךְ K.  
*to remember* זָכַר K.  
*remnant* שְׁאֵרִית  
*to rend* קָרַע K.  
*reptile* שָׂרָץ , רֶמֶשׂ  
*respecting* אֵלֶּי  
*to rest* נִיחַ K., שָׁבַת K.  
*to return intrans.* שׁוּב K.  
*rib* צִלְע  
*righteousness* צְדָקָה  
*to rise early* שָׁכַם H.  
*river* נָהָר  
*rock* סֶלַע  
*to roll* גָּלַל K.  
*rule* מִמְשָׁלָה  
*to rule* מָשַׁל K., רָדָה K.

- to run* רוץ K.  
*Sabbath* שַׁבָּת  
*to keep Sabbath* שַׁבָּת K.  
*sackcloth* שֹׁק  
*salvation* יְשׁוּעָה  
*Samuel* שְׁמוּאֵל  
*to sanctify* קָדַשׁ P. H.  
*to say* אָמַר K.  
*sea* יָם  
*sea monster* תַּנִּין  
*season* מוֹעֵד  
*second* שֵׁנִי  
*a second time* שֵׁנִית  
*to see* רָאָה K.  
*seed* זֶרַע  
*to produce seed* זָרַע H.  
*to seize* תָּפַשׁ  
*to sell* מָכַר K.  
*to send, send away* שָׁלַח K.  
     P. H.  
*to separate* בָּדַל H., פָּרַד K. P.  
     H.  
*separation* בִּדּוּל  
*serpent* נָחָשׁ  
*servant* עֶבֶד  
*to serve* עָבַד K.  
*seventh* שְׁבִיעִי  
*to sew* תָּפַר K.  
*she* הִיא  
*shekel* שֶׁקֶל  
*to shine* אֹרַח K. N.  
*to shoot forth* צָמַח K. P.  
*shrub* שִׁיחַ  
*to shut, shut up* סָגַר K.
- side* צֶלַע  
*sight* מַרְאָה  
*sign* אוֹת  
*silver* כֶּסֶף  
*sister* אֲחוֹת  
*to sit* יָשָׁב  
*sixth* שִׁשִּׁי  
*skin* עוֹר  
*to sleep* יָשָׁן K.  
*deep sleep* תַּרְדֵּמָה  
*small* קָטָן  
*to make small* מָעַט H.  
*so* כֵּן, כֹּה  
*to soil* טָנָף P.  
*Solomon* שְׁלֹמֹה  
*son* בֶּן  
*sorrow* עֲצָבוֹן, אֲנָח  
*soul* נֶפֶשׁ  
*sound* קוֹל  
*source* רֹאשׁ  
*to sow* זָרַע K.  
*to speak* דִּבֶּר P.  
*species* מִין  
*spirit* רוּחַ  
*splendor* הוֹד  
*to spring up* (said of grass)  
     קָמָה K.  
*to sprout* צָמַח K. P.  
*to stand* עָמַד K.  
*star* כּוֹכָב  
*to station* שָׁכַן P. H.  
*statue* מַצֵּבָה  
*stone* אֶבֶן  
*to be strong* הִזָּק K.



to subdue כָּבַשׁ K. P.

subtle עָרִים

suckling עוֹלֵל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not כִּי־לֹא

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרֵדֶה

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris תִּגְרִיס

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעָמַיִם

to אֵל, אֵלֶּי

to cause to toil נָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רֶהֱטִים

to be found true אָמֵן N.

truly אֱמָנָם

tunic כְּתֹנֶת

to turn הִפָּךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל־ , עַד

upon עַל

Ur אֹר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel בָּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary נָגַע P. H.

to be weary נָגַע K.

*well* n. בָּאֵר

*what?* מָה

*whatever* מָה

*whence?* מֵאֵינָן

*where?* אֵי, אֵינָה

*which* אֲשֶׁר

*whither?* אֵינָה

*who* אֲשֶׁר

*who?* מִי

*whoever* מִי

*whole* כָּל

*why?* לָמָּה, לְמַעַן

*wife* אִשָּׁה

*wilderness* מִדְבָּר

*wind* רוּחַ

*window* אֶרְבֵּה

*wing* כַּנָּף

*to be wise* שָׂכַל H.

*to act wisely* שָׂכַל H.

*with* אֵת, בְּ, עִם

*to withhold* כָּלָא K., מָנַע K.

*woman* אִשָּׁה

*word* דְּבַר

*work* מְלָאכָה

*year* שָׁנָה

*yet* עוֹד

*young man* לָעַר

*Zion* צִיּוֹן



















